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1867-68

A CATALOGUE

OF THE

OFFICERS AND STUDENTS

OF

Columbian College, D. C.

1867__'68.

"Deus Nobis Fiducia."

WASHINGTON CITY:
M'GILL & WITHEROW, PRINTERS AND STEREOTYPERS.
1868.

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WASHINGTON, D. C.:
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Sharretts, S. F.	Senior,	"
Shissler, A. A.	Senior,	Sunbury, Pa.
Schmidt, E. L.	Senior,	Washington, D. C.
Slater, Isaac C.	Junior,	Loudoun, co., Va.
Short, Will A.	Junior,	McKeesport, Pa.
Soper, L. Major	Junior,	Hammond, N. Y.
Small, Wm.	Junior,	Washington, D. C.
Smith, J. T.	Senior,	Mattoon, Ill.
Smith, Matthew E.	Junior,	Manchester, N. H.
Stiles, V. N.	Junior,	Washington, D. C.
Stanton, E. L.	Senior,	"
Stone, Warren C.	Senior,	Albion, N. Y.
Stephens, W. H.	Senior,	Sandusky, Ohio.
Staley, Thos. J.	Junior,	Toleda, Iowa.
Sterling, E. C.	Junior,	Washington, D. C.
Stillson, E. L.	Junior,	Battle Creek, Mich.
Strahan, Robt. H.	Senior,	Newburgh, N. Y.
Tichenor, Alva R.	Junior,	Lebanon, Ohio.
Tilden, Chas. B.	Senior,	Washington, D. C.
Thompson, John R.	Senior,	St. Johnsbury, Vt.

NAME.	CLASS.	POST OFFICE.
Thompson, N. H.	Senior,	Albion, Mich.
Townshend, J. H.	Senior,	Marlboro, Md.
Thomas, Francis M.	Senior,	Marshaltown, Iowa.
Truesdell, Geo.	Junior,	Syracuse, N. Y.
Truman, J. Henry	Junior,	Providence, R. I.
Tupper, J. B. T.	Junior,	Washington, D. C.
Tweedale, John	Senior,	Philadelphia, Pa.
Vance, A. H.	Senior,	Mt. Vernon, Ohio.
Vance, G. L.	Senior,	Rutland, Vt.
Wall, J. C.	Senior,	Auburn, N. Y.
Watson, Chas. H.	Senior,	East Greenwich, R. I.
Walton, Wm. H.	Senior,	Boston, Mass.
Ward, Augustus	Senior,	Cincinnati, Ohio.
Wallach, Richard L.	Senior,	Washington, D. C.
Warner, N. C.	Senior,	Wilmington, Ill.
Wells, B.	Senior,	Dubuque, Iowa.
Wells, G. Wiley	Senior,	Conesus Centre, N. Y.
Wilson, C. N.	Junior,	Meadville, Pa.
Whitaker, J. H.	Junior,	Kiantone, N. Y.
Willers, D., Jr.	Senior,	Varick, N. Y.
Wood, F. C.	Senior,	Botetourt, Va.
Woodhull, M.	Junior,	New York City.
Worthington, A. S.	Senior,	Steubenville, Ohio.
Wright, Irvin B.	Junior,	Washington, D. C.
Wright, Maurice L.	Senior,	Oswego, N. Y.

MEDICAL STUDENTS.

NAME.	RESIDENCE.
Bracket, J. E.	Indiana.
Bruckheimer, M.	Germany.
Clark, J. T.	District of Columbia.
Colley, Geo. G.	Missouri.
Craigin, W. J., M. D.	District of Columbia.
Crutchley, Wm., Jr.	West Virginia.
Davidson, Jas. M.	Missouri.
Duncanson, Henry A.	District of Columbia.
Fenwick, C. C. H.	Maryland.
Franzoni, C. W.	District of Columbia.
Gleeson, J. K. P.	Pennsylvania.
Howard, John C.	District of Columbia.
Humphries, C. H.	"

NAME.	POST OFFICE.
Jacobs, E. A.	Massachusetts.
Johnson, Albert E.	District of Columbia.
Jordan, Powhatan, M. D.	Mexico.
Krumme, H. F. C.	Nebraska.
Ker, Chas. H.	New Jersey.
Kurtz, John	District of Columbia.
Ketchum, Lewis	"
Larkin, Alfred	California.
Munson, W. W.	District of Columbia.
Oliver, J. W.	California.
Parker, J. W.	New York.
Peck, M. D.	District of Columbia.
Prentiss, C. A.	"
Richardson, J. P.	New York.
Ramsey, Wm. T.	District of Columbia.
Rider, Wm. L.	Virginia.
Shepherd, Thomas	District of Columbia.
Schaeffer, Ed. M.	"
Suddarth, Jas. L.	Virginia.
Thompson, Benedict	Maryland.
Tweedie, Overton	District of Columbia.
Tyler, W. Bowie	"

ACADEMIC DEPARTMENT.

COURSES OF STUDY.

The Preparatory Department has three classes, of which the highest is designated the First. The Collegiate Department embraces three regular courses. The Classical Course, for the Degree of Bachelor of Arts, occupies four years; its classes being known as Freshman, Sophomore, Junior, and Senior. The Philosophical Course, for the Degree of Bachelor of Philosophy, omitting the Greek and much of the Latin of the Classical Course, requires three years; its classes being designated First, Second, and Third Philosophical. The Advanced Course, for the Degree of Master of Arts, embraces six schools, the exercises of which may be all attended in one or two years by graduates or students of equivalent attainments. A Select Course, embracing studies in different classes, may be taken by young men of adequate maturity.

TIME AND TERMS OF ADMISSION.

The regular Examinations for admission to College are held on Monday and Tuesday of Commencement week, and on the Monday and Tuesday immediately preceding the opening of the session. Every applicant is required to deliver to the President testimonials of good moral character; and if he come from another college he must present a certificate of honorable dismission.

Candidates for the Degree of Bachelor of Arts, in order to obtain admission to the Freshman Class, must, unless they have passed through the regular course in the Preparatory Department, sustain an examination in the following studies:

English Grammar; Modern Geography; Arithmetic; Algebra, through Quadratic Equations; Geometry, first three books; Sophocles' or Kuhner's Greek Grammar; Jacob's or Felton's Greek Reader; Andrews and Stoddart's Latin Grammar; Cæsar's Commentaries, or some equivalent; Cicero's Select Orations; Virgil.

Candidates for the Degree of Bachelor of Philosophy must pass an examination in the English studies and Mathematics already named and in the Latin of the third year of the Preparatory Department, or an equivalent.

Candidates for admission to any class must be examined in all the previous studies of the class they propose to enter.

Students pursuing a select Course may enter any classes for which they are fitted, the number of their studies being subject to the direction of the Faculty.

COURSE OF STUDY

FOR THE DEGREE OF BACHELOR OF ARTS.

FRESHMAN CLASS.

FIRST TERM.

Greek.—Xenophon's Anabasis, (Owen's edition); Arnold's Greek Prose Composition; Kuhner's Greek Grammar.

Latin.—Ovid's Metamorphoses; Arnold's Latin Prose Composition; Andrews and Stoddart's Latin Grammar.

Ancient Geography and History.—Smith's History of Greece; Findlay's or Butler's Ancient Atlas.

Mathematics.—Synthetic Geometry, (Loomis); Algebra (Loomis) reviewed. Weekly Original Exercises.

French.—Fasquelle's French Course and Grammar.

English Language.—(Lectures.)
Botany.—(Gray.)

SECOND TERM.

Greek.—Homer's Iliad, (Felton's edition); Arnold's Greek Prose Composition; Kuhner's Greek Grammar.
Latin.—Lincoln's Livy; Arnold's Latin Prose Composition; Andrews and Stoddart's Latin Grammar.
Ancient History and Geography.—Liddell's History of Rome.
Mathematics.—Algebra Completed, (Loomis); Original Exercises.
French.—Fasquelle's Grammar and Vie de Napoleon.
English Language.—(Lectures.)
Botany.—(Gray.)

SOPHOMORE CLASS.

FIRST TERM.

Greek.—Xenophon's Memorabilia, (Robbins' edition); Arnold's Greek Prose Composition; Kuhner's Greek Grammar.
Latin.—Cicero de Amicitia et de Senectute; Arnold's Latin Prose Composition; Zumpt and Madvig's Latin Grammar.
Mathematics.—Plane and Spherical Trigonometry; Surveying and Navigation, (Loomis); Original Exercises.
Physics.—(Silliman and Loomis.)
History.—English History, (Mackintosh).
French.—Modeles Classiques, (Ladreyt); Conversation and Composition.
Rhetoric.—(Campbell.)
German.—Woodbury's New Method.
English Language.—(Lectures.)

SECOND TERM.

Greek.—Euripides, (Woolsey's edition); Greek Prose Composition.
Latin.—Horace, (Lincoln's edition); Latin Prose Composition.
French.—Modeles Classiques, (Ladreyt); Conversation and Composition.
German.—Woodbury's New Method.
Physics.—(Silliman and Loomis.)
Mathematics.—Analytical Geometry, (Loomis); Original Exercises.
History.—English History, (Mackintosh).
Rhetoric.—(Whately.)
English Language.—(Lectures.)

JUNIOR CLASS.

FIRST TERM.

Greek.—Thucydides; Exercises in writing Greek.
Latin.—Germania and Agricola of Tacitus, (Tyler's edition); Exercises in writing Latin.
Mathematics.—Differential Calculus, (Loomis); Original Exercises.
Chemistry.—Inorganic, (Silliman.)
English Literature.—(Shaw.)

German.—Woodbury's German Grammar; Schiller's Jungfrau von Orleans.

History.—American Colonial History, (Grahame.)

Logic.—(Whately.)

SECOND TERM.

Greek.—Demosthenes de Corona, (Champlin's edition); Exercises in writing Greek; Lectures on Greek Literature.

Latin.—Cicero de Oratore; Exercises in writing Latin; Lectures on Roman Literature.

Mathematics.—Integral Calculus, (Loomis); Original Exercises.

Chemistry.—Organic, (Silliman;) Mineralogy, (Dana).

Outlines of Thought.—(Thompson.)

History.—American Colonial History, (Grahame.)

Modern Languages.—Woodbury's German Grammar; Schiller's Jungfrau von Orleans.

English Language.—(Marsh.)

Anglo-Saxon Language and Literature.—(Lectures.)

SENIOR CLASS.

FIRST TERM.

Moral Philosophy.—Wayland; Lectures on the History of Ethics.

Political Philosophy.—Wayland's Political Economy; International Law, (Woolsey.)

Mechanics.—(Smith's.)

Anatomy and Physiology.—(Loomis.)

Zoology.—(Agassiz and Gould.)

Greek.—Æschylus or Plato.

Art Criticism.—(Samson.)

SECOND TERM.

Mental Philosophy.—Wayland and Lectures.

Political Philosophy.—Story's Constitution of the United States; Polson's Law of Nations.

Geology.—(Dana.)

Astronomy.—(Loomis.)

Latin.—Cicero de Officiis.

Art Criticism.—(Samson.)

History of Philosophy.—(Henry's Translation.)

COURSE OF STUDY

FOR THE DEGREE OF BACHELOR OF PHILOSOPHY.

The appointed course for this Degree is as follows:

First Year.—All the Studies of the Freshman Class excepting Greek; together with the Rhetoric, History, and German, of the Sophomore Class.

SECOND YEAR.—All the unfinished Studies of the Sophomore Class, excepting Greek and Latin, and all the Studies of the Junior, excepting Greek, Latin, and Mathematics, including Elements of Criticism.

THIRD YEAR.—All the Studies of the Senior Class, excepting Greek and Latin, including the Mathematics of the Junior Class.

Students may be Candidates for this Degree, omitting, at option, any two of the following Classes of Study appointed for the Degree of Bachelor of Arts:

FIRST.—The Greek of any two Classes.

SECOND.—The Latin of the Sophomore and Junior Classes.

THIRD.—The Calculus and Mechanics.

FOURTH.—The Senior Course in Natural History.

FIFTH.—The English History and Rhetoric of the Sophomore Class, and the English Language of the Junior Class.

COURSE OF STUDY

FOR THE DEGREE OF MASTER OF ARTS.

FIRST SCHOOL.—*Metaphysics*: Lectures and Studies in Kant and Hamilton. *Ethics:* Lectures, and Selections from Aristotle and Paley. *Æsthetics:* Lectures and Selections from Kames and Cousin. *Philosophy of History:* Lectures, and Readings in Hegel, Guizot, and Buckle.

SECOND SCHOOL.—*English Language:* Lectures; Studies in Dwight, Marsh, and Latham. *English Literature:* Readings in Marsh and Craik. *Logic:* Whately and Hamilton. *Rhetoric:* Whately and Bautain.

THIRD SCHOOL.—*Greek Language and Literature:* Lectures; Studies in Greek Philology, Literature, and Philosophy; Readings in Plato and Sophocles.

FOURTH SCHOOL.—*Latin Language and Literature:* Lectures; Studies in Roman History and Literature, and in Ancient Geography and Antiquities; Readings in Cicero, Horace, Terence, or Persius.

FIFTH SCHOOL.—*Mathematics:* Pure; Studies in Analytical Geometry and Calculus, Differential and Integral. *Mathematics:* Applied; Lectures and Studies in Analytical Mechanics, Practical Engineering, and Astronomy.

SIXTH SCHOOL.—*Physics and Chemistry:* Lectures and Studies; Analytical and Applied Chemistry. *Natural History:* Lectures; Studies in Botany, (Gray;) in Zoology and Geology, (Lyell and Dana.)

Any Student of this, or of any other College, who has passed examinations in all the required and elective studies of the A. B. Course, and has taken two of the above Schools, or who, omitting the elective studies, has taken three Schools, will be entitled to the Degree.

Order of Exercises First Term—Session of 1868–'69.

	Hours.	9—10	10—11	11—12	12—1	1½—3
Mond..	Senior...	Moral Philos...	Art Crit.....		Mechanics.....	
	Junior...	Logic	Col. History.	Chemistry ...		Greek.
	Soph.....	Mathematics...		Latin.....	German*.....	Eng. History.
	Fresh....	Greek		Mathematics	French*.....	
Tues...	Senior...	Moral Philos...	Pol. Science.		Latin.....	Nat History.
	Junior...	Latin.....	English Lit..		Mathematics...	Elm. Crit.*
	Soph.....	Rhetoric.....	Physics.....		Greek	French.*
	Fresh....	Greek	Greek Hist...	Mathematics		Latin.
Wed...	Senior...	Moral Philos...	Art Crit		Mechanics	Declamation.†
	Junior...	Logic.....	German*.....	Chemistry ...	Declamation†..	Greek.
	Soph	Mathematics...		Latin.	Declamation†..	
	Fresh....	Greek.....		Mathematics	French *..... ...	Declamation.†
Thur...	Senior...	Moral Philos...	Pol. Science..		Latin	Nat. History.
	Junior...	Latin.....	English Lit ..		Mathematics...	Elm. Crit.*
	Soph.....	Rhetoric.....	Physics.....		Greek.....	French.*
	Fresh....	Greek.....	Greek Hist..	Mathematics		Latin.
Frid....	Senior...	Moral Philos...	Art Crit.....		Mechanics	
	Junior...	Logic.....	German*.....	Chemistry ...		Greek.
	Soph.....	Mathematics...		Latin	German*.....	English Hist.
	Fresh....	Greek		Mathematics	French*	Botany.
Sat.....	Senior...	Moral Philos...	Nat. History			
	Junior...	Latin.....	Mathematics			
	Soph.....	Mathematics...	Greek			
	Fresh....	Greek	Latin.....			

Order of Exercises Second Term—Session of 1868–'69.

	Hours.	9—10	10—11	11—12	12—1	1½—3
Mond..	Senior...	Metaphysics ...	Art Crit.....		Astronomy.....	
	Junior...	Laws of Thou't	Col. Hist*.....	Chemistry ...		Greek.
	Soph.....	Mathematics...		Latin.....	German*.....	Eng. History.
	Fresh....	Greek.....		Mathematics	French*	
Tues...	Senior...	Metaphysics....		Greek	Pol. Science....	Nat. History.
	Junior...	Latin.....	Eng. Lang...		Mathematics...	Elm. Crit.*
	Soph.....	Rhetoric.....	Physics.		Greek	French.*
	Fresh....	Greek	Rom.History	Mathematics		Latin.
Wed...	Senior...	Metaphysics....	Art Crit.....		Astronomy.....	Declamation.†
	Junior...	Laws of Thou't	German*.....	Chemistry ...	Declamation †..	Greek.
	Soph.....	Mathematics...		Latin.....	Declamation †..	
	Fresh....	Greek.....		Mathematics	French.....	Declamation.†
Thur...	Senior...	Metaphysics....		Greek.....	Pol. Science....	Nat. History.
	Junior...	Latin.....	Eng. Lang...		Mathematics...	Elm. Crit.*
	Soph.....	Rhetoric.....	Physics.....		Greek.....	French.*
	Fresh	Greek.....	Rom.History	Mathematics		Latin.
Frid....	Senior...	Metaphysics....	Art Crit.....		Astronomy.....	
	Junior...	Laws of Thou't	German*.....	Chemistry ...		Greek.
	Soph.....	Mathematics...		Latin.....	German*.....	Eng. History.
	Fresh....	Greek		Mathematics	French.....	Botany.
Sat.....	Senior...	Metaphysics ...	Nat. History.			
	Junior...	Latin.....	Mathematics			
	Soph.....	Physics.....	Greek			
	Fresh....	Greek.....	Latin.....			

* Required in Philosophical course; elective in Classical.

† Every other week; alternating with Composition.

COLLEGE FACILITIES.

RHETORICAL EXERCISES.

Compositions and Declamations, each twice a month, are required throughout the whole Course, and during the last year and a half, the pieces spoken are original, and must be presented, before their delivery, to the Professor of Rhetoric for criticism. The advantage of attendance on the debates in Congress makes this department one of great value to the student.

LITERARY SOCIETIES.

There are two Literary Societies formed by the students of the College, the Enosinian and the Philophrenian, which meet weekly at their halls for the purpose of improvement in Debate and Composition.

LIBRARIES.

The College Library contains about five thousand volumes, and is especially valuable in the Department of Theology. The Libraries of the Enosinian and Philophrenian Societies contain about three thousand volumes, principally in the departments of History and Literature. The Libraries of Congress, and of the various Departments of Government, are valuable auxiliaries to students.

PRIZES.

The "Davis Prizes for Elocution," provided by the income of a fund contributed by Hon. Isaac Davis, LL. D., of Massachusetts, consist of two gold medals, awarded to the most successful contestants in Declamation.

The "Staughton Prize for the Latin Language and Literature," and the "Elton Prize for the Greek Language and Literature," provided by the income of a fund contributed by Rev. Romeo Elton, D. D., of Exeter, England, consists of two gold medals, awarded to the best scholar and writer in the Greek and Latin Languages.

The "Gale Prizes for Physical Sciences," provided by the income of a fund contributed by L. D. Gale, M. D., of Washington, D. C., consist of two gold medals, awarded to the best two scholars in the Physical Sciences.

The "Ruggles Prizes for Mathematics," provided by the income of a fund given by Wm. Ruggles, LL. D., Senior Professor at the College, consist of two gold medals, awarded to the best two scholars in the Pure and Applied Mathematics.

The medals are awarded at the Annual Commencement by a committee of gentlemen appointed by the Faculty. Any member of the third Philosophical, Junior or Senior Classes may be a contestant for the "Davis Prizes;" any member of the Junior or Senior Classes, for the "Staughton Prizes;" and any member of the third Philosophical or Senior Classes, for the "Gale" or "Ruggles Prizes," provided he shall have attained during any one year of his course the grade of nine in the department to which the prize is attached, an average of eight in all the studies of his course, and shall not have fallen below six in any study.

In 1867 the following students were the successful contestants for the prizes:

The First Gale Prize for Natural Sciences was awarded to A. B. Duvall, of D. C., and the second to Lee Chiswell, of Maryland.

The First Staughton Prize for Latin was awarded to J. H. France, Jr., of D. C., and a first to J. T. Beckley, of Maryland, *ex æquo*.

The First Elton Prize for Greek was awarded to J. H. France, Jr., of D. C., and the second to J. T. Beckley, of Maryland.

The First Davis Prize for Elocution was awarded to A. B. Duvall, of D. C., and the second to J. H. France, Jr., of D. C.

LECTURES.

Courses of Lectures in various departments of Science, Art, and Literature can be secured at the College from men of eminence residing temporarily at Washington. The Lectures at the Smithsonian Institution are free to all who choose to attend.

PUBLIC WORSHIP.

Prayers, accompanied by the reading of the Scriptures, are offered daily in the College Chapel. All students are required to attend this service, and also some place of worship

regularly on the Sabbath, the selection being left to themselves, or with their parents or guardian.

COMMENCEMENT, VACATION, AND EXAMINATIONS.

The Annual Commencement is held on the last Wednesday in June. It is succeeded by a vacation extending to the last Wednesday in September. The College year, embracing nine months, is divided into two terms. The first term commences on the last Wednesday in September, and continues to Friday preceding the third Monday in February. The second term commences on the third Monday in February, and ends with Commencement. Public examinations, in all the studies pursued, are held immediately before the close of each term.

Examinations are also required annually, during the College Course, in the common branches of an English Education.

COLLEGE EXPENSES.

CHARGES FOR STUDENTS BOARDING IN COLLEGE.

1. Admission Fee, (paid but once, on entrance,)	$10 00
2. Tuition for the year,	55 00
3. Room Rent, servant's attendance,	20 00
4. Fuel, public and private,	16 00
5. Use of Furniture, provided by the College,	12 00
6. Board for 39 weeks, at $4.00 per week,	156 00
7. Washing, at 75 cents per dozen, estimated at	15 00

CHARGES FOR STUDENTS NOT BOARDING IN COLLEGE.

1. Admission Fee, (paid but once, on entrance,)	$10 00
2. Tuition for the year,	55 00
3. Room rent, servant's attendance,	20 00
4. Fuel, public and private,	12 00
5. Use of furniture,	6 00

The Boarding department is presided over by the Principal of the Preparatory Department. Perishable articles of furniture, as crockery and glass, must be provided by students. Students from abroad, whose parents request it in writing, will be allowed to board in private families. In order to the cleanliness of the rooms, it is required that bedding, three pieces at least per week, be washed at the College laundry, at the charge of 75 cents per dozen.

Boarding clubs can be organized by students of limited means; a plain but substantial bill of fare being obtained at a less price than can be afforded at public or private tables.

One-half of all bills must be paid at the opening, and the other half at the middle of the session. The previous settlement of bills is requisite to admission to recitations.

FACILITIES TO STUDENTS FOR THE CHRISTIAN MINISTRY.

It has ever been a leading object of the founders and liberal patrons of the College to furnish facilities to students having in view the Christian Ministry; and large numbers of candidates for that office, of various religious denominations, have received the advantages afforded to such students. It would be doing violence to the cherished hopes of those who have given nearly all the funds which the College now possesses, should this, their design, not be sacredly kept in view. Tuition will therefore be gratuitous to those of limited means who shall be recommended by the Faculty as worthy beneficiaries; and in special cases further facilities may be furnished.

GENERAL RULES OF DISCIPLINE.

The discipline of the College is designed for youth who desire to improve their time and are disposed to that order which is essential to this end.

On entering, each student is required to sign a pledge, on his honor, to obey all the laws of the Institution, so long as he shall remain a member of it. After having received a certificate of matriculation from the President he must deposit a sum equal to one-half of all the annual College charges; and no student can be permitted to recite until he shall have satisfactorily arranged for his College bills. No abatement for absence, after admission, is made in the bill for board for less than one month, nor in any other College bill for less than one term, except in case of protracted illness. Every student is required to make choice of his studies immediately upon the commencement of the term, and punctually to attend all the exercises pertaining to his course.

A merit-roll is kept, and each recitation is noted on the grade of from 0 to 10. Demerits are given for absences and for violations of College laws. The average of the merit-roll, including all absences from College exercises and all excuses granted, however reasonable, will be sent half-quarterly to the parents or guardians of the students. When any student has one hundred such marks for any one term, or one hundred and fifty for any one year, he must leave the Institution.

The recitations of the advanced Classes are brought into the early portion of the day; closing generally at one o'clock, P. M., and on Saturday at eleven o'clock, A. M. The advantages of an attendance upon Congress, upon the Lectures at the Smithsonian Institution, etc., are thus secured without detriment to proficiency in study. Any parent or guardian who desires a special privilege for his son or ward in this respect must signify it in writing to the Faculty.

All students are required to abstain from whatever is inconsistent with a due observance of the Sabbath, and regularly to attend, every Sabbath

morning, such particular place of Divine Worship as may be chosen by themselves or by their parents or guardians. On Sabbath night they are expected to attend religious service at the College Chapel when such service shall be appointed. But any student may for sufficient reasons be excused by the President, or by one of the Professors, to attend, either morning or night, other places of worship.

All immorality in word or deed and all ungentlemanly conduct are strictly forbidden. No student is allowed to attend the theatre, or any such place, or to visit any bar-room or similar establishment, or to visit any hotel but for special and adequate reasons. No student is allowed to have at his command any deadly weapon, or gunpowder, any cards or other means of gambling, or any intoxicating liquor.

Any student is entitled to an honorable dismission at any time, according to his actual standing, provided his College bills are fully discharged, and provided, if a minor, he has the written sanction of his parent or guardian. Whenever a student can no longer cheerfully comply with College rules he is expected to comply with his pledge, and leave the Institution.

PREPARATORY DEPARTMENT.

INSTRUCTION AND DISCIPLINE.

The Preparatory Department occupies a commodious building on the College premises. It is designed to afford pupils a thorough preparation to enter the Classical or Scientific Department, and also furnishes thorough instruction in High School studies for youth fitting for business. It is under the immediate supervision of the Faculty, and is subject to the general regulations of the College in regard to discipline. The Principal is aided in the care and instruction of the Department by most of the College Officers and by necessary Assistant Teachers. The School session commences on the second Wednesday of September, and closes on the last Wednesday of June. Monthly reports of the scholarship and deportment of the pupils are sent to parents; and they are requested always to communicate with the President of the College, or the Principal of the School, on receipt of the monthly reports.

The High School course, for pupils who have completed their studies in the common English branches, occupies two years. During the first year, the Latin of the Third Class, the Mathematics of the First Class, and Botany and Physics in the College Classes, are pursued, with special instruction in Rhetoric and the English Language. In the second year the French of the First Class, Geometry, Algebra, Trigonometry, and Chemistry in College Classes are taken, with special instruction in Moral and Mental Science.

STUDIES OF THE PREPARATORY DEPARTMENT.

N. B.—The letters C., S., and H. refer, respectively, to pupils in the Classical, Scientific, and High School Courses.

THIRD CLASS.

FIRST TERM.

Reading.—McGuffey's Fifth Reader.
Spelling.—Parker and Watson's Nation'l Pronouncing Speller.
Arithmetic.—Loomis' and Stoddard's Intellectual.
Geography.—Mitchell's New, and Atlas.
History.—Goodrich's Pictorial United States.
Grammar.—Greene's, (Etymology.)
Latin.—Harkness' Arnold's First Latin Book.
English Language.—(H.)
Declamation and Composition.
Penmanship and Drawing Maps.

SECOND TERM.

Reading.—McGuffey's Fifth Reader.
Spelling.—Parker and Watson's National Pronouncing Speller.
Arithmetic.—Loomis', Stoddard's Intellectual.
Geography.—Mitchell's New, and Atlas.
History.—Goodrich's Pictorial United States.
Grammar.—Greene's, (Etymology.)
Latin.—Harkness' Arnold's First Latin Book.
Declamation and Composition.
Penmanship and Drawing Maps.

SECOND CLASS.

FIRST TERM.

Reading.—McGuffey's High School Reader.
Spelling.—(S.) New York Expositor.
Grammar.—(C. & S.) Greene's, (Analytical,) Synthetic, (H.)
Arithmetic.—Loomis', (C. & S.) Farrar's Problems, (H.)
Physical Geography.—Warren's.
History.—Willson's Outlines.
Latin.—(C. & S.) Harkness' Second Latin Book; Andrews and Stoddard's Latin Grammar.
Greek.—(C.) Harkness' First Greek Book.
Rhetoric.—Elementary, (H.)
Declamation and Composition.
Bookkeeping (S. and H.) *and Penmanship.*

SECOND TERM.

Reading.—McGuffey's High School Reader.
Spelling.—(S.) New York Expositor.
Grammar.—(C. & S.) Greene's Analytical.
English Language and Literature.—(H.) Lectures.
Arithmetic.—(C. and S.) Loomis' and (H.) Farrar's Problems.
Botany.—How Plants Grow.
History.—Willson's Outlines.
Latin.—Cæsar; Hanson's Latin Prose Book, and Andrews and Stoddard's Latin Grammar.
Greek.—(C.) Harkness' First Greek Book.
Declamation and Composition.
Bookkeeping (S. and H.) *and Penmanship.*

FIRST CLASS.

FIRST TERM.

Reading.—How's Shakespear'n Reader.
Geography.—(C. and S.) Mitchell's Ancient.
Grammar.—(S.) Greene's Analysis.
Arithmetic.—(S.) Farrar's Problems.
Latin.—Cicero's Orations; Arnold's Latin Prose Compositions.
Greek.—(C.) Arnold's Greek Reader.
French.—Fasquelle's French Course.
Algebra.—(C. and S.) Loomis'.
Geometry.—Loomis'.
Moral Science.—(H.) Elementary.
Composition, Declamation, and Penmanship.

SECOND TERM.

Reading.—How's Shakesp'n Reader.
Grammar.—(S.) Greene's Analysis.
Arithmetic.—(S.) Farrar's Problem.
Geography.—(C. and S.) Mitchell's Ancient.
Latin.—(C. and S.) Virgil's Æneid, and Andrew's and Stoddard's Latin Grammar.
Greek.—(C.) Arnold's Greek Reader.
French.—Fasquelle's French Course.
Algebra.—Loomis'.
Geometry.—Loomis'.
Mental Philosophy.—(H.) Elementary.
Composition, Declamation, and Penmanship.

EXPENSES IN THE PREPARATORY DEPARTMENT.

Tuition for the year, including Ancient Languages	$50 00
" in Drawing	5 00
" in Chemistry, or any College study, each	5 00
Fuel and other incidental expenses	8 00

Boarding pupils are lodged in comfortable rooms, heated by a furnace, in the building occupied by the Principal. The charges for such pupils are as follows:

Room rent and servant's attendance, per term	$6 00
Use of furniture, per term	5 00
Fuel, private, per term	3 00

Board and washing are furnished at the same prices as to College Students.

CERTIFICATES AND PRIZES.

Pupils who have passed regular examinations in the Preparatory Department receive certificates of admission, without further examination, to the College classes.

The following pupils of the last year received Prizes:

FIRST CLASS.—*First Prize*, S. Eugene Atkinson, R. H. Harkness, L. T. Bremmerman.

SECOND CLASS.—*First Prize*, J. E. Bangs; *Second Prize*, J. H. Bremmerman.

THIRD CLASS.—*First Prize*, H. L. Beach; *Second Prize*, B. W. Palmer.

PRIZES FOR PUNCTUALITY AND DEPORTMENT.—C. B. Anders, S. Eugene Atkinson, J. Howard Bremmerman, C. S. Clarke, C. E. Fraser, C. L. Johnson, G. W. Lane, L. T. Bremmerman, J. E. Bangs, W. P. Floyd, G. H. Falconar, C. Kloman, B. W. Palmer.

CERTIFICATES TO ENTER COLLEGE.—*To the Freshman Class:* S. Eugene Atkinson, W. V. H. Brown, A. F. Custis, R. D. Diggs, R. H. Harkness, Walter H. Havenner, T. H. Paramore, T. C. Williams, L. T. Bremmerman, Geo. W. Brown, C. E. Fraser, Frank H. Havenner, S. C. Laurason, J. H. Reeves, J. M. Lugenbeel, A. B. Ruff. *To the First Year Scientific Course:* Wm. Holmead, Frank Summy, W. K. Clarke, F. M. Lugenbeel, V. H. Olmsted, E. C. Santos. *To the Select College Course:* V. Blanchard.

LITERARY SOCIETY.

Connected with the Preparatory School is a Literary Society, called "THE HERMESIAN," in which weekly debates are held. The Society has a Library of choice books, containing some hundreds of volumes.

LAW DEPARTMENT.

LOCATION AND PLAN.

The Law Building is located on Judiciary Square, Fifth street, between D and E streets. The chief aim of the School is to give a thorough training for ordinary practice of the legal profession. It proposes at the same time to furnish the means of general study in collateral branches of a finished legal education, and also to give direction to the special studies of young men wishing to fit themselves for practice in any State of the American Union.

ADMISSION.

As the Course of Study demands maturity of mind, it is adapted either to graduates of Colleges or to those who have attained by study thorough discipline of their mental powers. Any, however, who desire are admitted to the Recitations and Lectures of the School, their graduation depending on their success in mastering the daily exercises and in passing the final examinations. No one is admitted as a candidate for graduation to the Senior Class who has not spent one year either at this or some other Law School, or performed a correspondent amount of study under some approved attorney.

SESSIONS.

The entire Course of Study embraces two years, begin-

ning with the second Wednesday in October and closing the second Wednesday of June following. The exercises of the School are all held after the usual office hours, which close at 3 o'clock, thus giving to students the entire day for study, for reading in the public Libraries, and for attending the several Courts of the Capital, and at the same time enabling young men engaged in office duties to avail themselves of the facilities of the School.

COURSE OF INSTRUCTION.

The School is divided into two classes, a Junior and Senior. Daily Recitations, in connection with Text Books, are conducted by the Officers of Instruction, the Teacher giving a prelection or commentary on the appointed lesson, and questioning each pupil both on the text and comment. Students are desired to take notes of Lectures, and are expected to be prepared for examination by the Lecturer. The Course of Recitations embraces the important departments of Common Law and its Commentaries; of Criminal, Commercial, and Admiralty Jurisprudence; of Evidence and Pleading; and Equity Jurisprudence and Pleading. The Lectures relate to special topics, bearing directly on the studies of the Class Room, or treat upon subsidiary branches essential to the comprehensive student.

TEXT BOOKS.

The best in each department will always be chosen. The following list, subject to revision, is at present the preferred selection:

First Year or Junior Course.—Blackstone's Commentaries; Williams on Real Property; Williams on Personal Property; Chitty on Contracts; Byles on Bills; Kent's Commentaries.

Second Year or Senior Course.—Stephen on Pleading; Starkie on Evidence; Adams' Equity; Mitford's Chancery Pleading; Story on the Law of Partnership; Parsons' Maritime Law.

MOOT COURT.

A Moot Court is held every other week, at which Dr. Tyler presides. Two Associate Judges are selected each month from the Senior Class. Each case is argued by four members of the School; a Senior and Junior counsel and advocate upon each side being selected from their respective classes. An opportunity is thus furnished to all the students for frequent practice, both in the preparation of arguments and of Judicial opinions.

CLUBS.

Associations for mutual improvement, both in the discussion of subjects connected with Law studies, and practice in

forensic debate, are encouraged. The Halls of the Law Building, warmed and lighted, are free for the use of such Associations.

LIBRARIES.

The Library of the Law School will be furnished with all the important Text Books, Reports, and other Books of reference. The unequalled collection of the Congressional Library is open during six hours of each day to all who wish to examine any authority, or to take notes from any book of reference, ancient or modern.

SPECIAL FACILITIES.

The City of Washington furnishes, beyond any other city of the Union, special facilities for the Law student as well as for the general scholar. Besides the Local Courts, both Criminal and of Common Pleas, the sessions of the Federal Courts, both the Circuit and Supreme Courts, are invaluable for practical instruction to students. Besides these, the discussions on Patent Law, the deliberations of the Court of Claims, the frequent sessions of Military and Admiralty tribunals, and the debates on Constitutional and International Law in the Halls of Congress, form a combination of facilities, to one desirous of general improvement, such as no other city affords. In addition to these direct aids, the best Lectures on subsidiary topics can be secured from able men in every department of legal science who resort to the Federal Capital.

EXAMINATIONS AND GRADUATION.

All candidates for graduation, besides the daily examinations of the Class Room, are required to pass a general examination, at the end of their course, on all the studies of the two years, in the presence of the Faculty or of such Committee as the Trustees of the College may appoint.

The degree of Bachelor of Laws is granted to students who, having passed both years of the prescribed course in the School, or who on presenting credentials of equivalent study in some Law College or office, and passing one year in the School, shall sustain satisfactory examinations in all the studies of both the Junior and Senior Classes. The degrees will be publicly conferred, either at the closing exercise of the session of the Law Department, or at the Annual Commencement of the Academical Department, on the fourth Wednesday in June.

EXPENSES.

The entire charge for Tuition, Lectures, use of Library, and all facilities of the School, is *eighty dollars* for a single

year, or *one hundred and fifty dollars* for two years. Half year tickets of admission to Recitations and Lectures are issued on the second Wednesdays in October and February, on payment of *forty dollars* in advance. Half year tickets to attendants on Lectures and other exercises of the School, who are not candidates for graduation or subjects of examination, are furnished at *twenty dollars*, invariably in advance. A charge of *six dollars* is made for diplomas, and of *three dollars* for engrossed certificates of attainment. Students from abroad can obtain board at prices as reasonable as in other cities, at expenses graduated to their preference or necessity.

MEDICAL DEPARTMENT.

LOCATION, TIME, AND PLAN.

The new building of this Department, the gift of W. W. Corcoran, is located on H street, between Thirteenth and Fourteenth Streets. The Annual Session begins on the third Monday of October, and ends on the 1st of March. The College Museum contains a rare and valuable collection. The regular Lectures are held in the latter portion of the day, affording the morning hours for study of Text Books, reading in Libraries, or practical Clinical instruction, for which ample opportunities are afforded. At the College, Medical and Surgical Clinics are held on Wednesdays and Saturdays. The Military and other General Hospitals furnish additional facilities.

TEXT BOOKS AND WORKS OF REFERENCE.

Anatomy.—Leidy's or Gray's Anatomy; Dalton's Physiology.
Materia Medica.—Wood & Bache's Dispensatory; Wood's or Stille's Therapeutics.
Surgery.—Druit's or Gross' Surgery; Paget's Surgical Pathology.
Obstetrics.—Ramsbotham's or Churchill's Midwifery; West or Condie on Diseases of Children.
Practice:—Wood's or Watson's Practice.
Chemistry.—Fowne's Chemistry.

GRADUATION.

The requisites for graduating are, that the candidate shall have attended the Lectures of each Professor two full courses, or one full course in this school, and one full course in some other respectable institution. He must have a fair moral character, and have dissected during at least one session. He shall have entered his name with the Dean of the Faculty as a candidate for graduation, and delivered to him

an Inaugural Dissertation upon some medical subject thirty days before the close of the session, and passed a satisfactory examination.

All persons who have attended two full courses of Lectures in this school are entitled to attend succeeding courses free of expense. Graduates of other accredited Medical Colleges after three years are required to matriculate only. Prior to the expiration of three years, the fee for a general ticket is $50.

EXPENSES.

Expense of full course of Lectures by all the Professors	$105 00
Single Tickets	15 00
Practical Anatomy, by the Demonstrator	10 00
Matriculating Fee, payable only once	5 00
Graduating Expenses	30 00

No charge is made for Clinical Lectures. Payment of the fees is required in all cases, and tickets must be taken out at the commencement of the session. Remission or deduction of fees, and taking promissory notes from students, are forbidden by the By-Laws of the College.

The price of board, and of all other personal expenses, is as reasonable in Washington as in the other large cities of the Union.

FACILITIES OF LOCATION.

The location of the College at the seat of the National Government affords peculiar advantages to the medical student. At no other city in the country can there be found so large an amount of illustration of medical collateral branches of science freely and gratuitously open to the student. These advantages increase in proportion with the advancing importance of the Metropolitan City.

The city of Washington is the centre of the medical organization of the Army of the United States, and it is the point at which the results gathered throughout the country are concentrated and put into a tangible and useful form. The Museum established by the Medical Department of the United States Army is now equal, if not superior, to any similar collection in the world. Its material has been obtained from a greater number of cases, and from a greater variety of climate, than that which has ever yet been brought together in one place in any country.

The Libraries of Congress, the Smithsonian Institution, and the Patent Office, enriched with rare and costly works in all the departments of science and literature, afford opportunities for the profitable employment of hours of leisure from professional study, which are seldom equalled anywhere.

SUMMARY.

Academic Students,	179
Law Students,	207
Medical Students,	35
Total,	421

CALENDAR.

YEAR 1867—'68

1868	Feb.	10,	Term Examination begins	Monday.
	Feb.	14,	First Term ends	Friday.
	Feb.	17,	Second Term begins	Monday.
	Feb.	20,	Sophomore and Freshman Exhibition,	Thursday.
	Feb.	21,	Anniversary of Literary Societies	Friday.
	March	2,	Medical Commencement	Monday.
	May	25,	Examination of Senior Class begins	Monday.
	June	15,	Term Examination begins	Monday.
	June	22,	Examination of Candidates for admission to College.	Monday.
	June	23,		Tuesday.
	June	22,	Exhibition of Preparatory Department	Monday.
	June	23,	Anniversary of Alumni	Tuesday.
	June	24,	Commencement	Wednesday.

YEAR 1868—'69

1868	Sept.	9,	First Term Preparatory School begins	Wednesday.
	Sept.	21,	Examination of Candidates for admission to College.	Monday.
	Sept.	22,		Tuesday.
	Sept.	23,	First Academical Term begins	Wednesday.
	Oct.	14,	Session of Law Department begins	Wednesday.
	Oct.	19,	Session of Medical Department begins	Monday.

Columbian College,

WASHINGTON, D. C.,

January 1, 1867.

To.....

Ten years ago, prior to this date, a communication was addressed to the patrons of learning in the United States, supposed to be prepared to appreciate the importance of higher education at the seat of government, presenting the claims of "The Columbian College." Since that date, despite the counteracting effect of political apprehensions, and of sectional war centering upon the federal capital, the college has succeeded in attaining a remarkable progress. Its Academic Department has increased from about eighty to nearly two hundred students, and nearly $50,000 have been expended in improvement of grounds and buildings on College Hill; a Law Department, with about one hundred and fifty students, has been established, and a building worth $25,000 secured; and the Medical Department, flourishing for years, has been furnished, by gift of W. W. Corcoran, with a building worth about $30,000. The statements which follow are again, with new confidence, submitted to the consideration of those who value the interests for which the fathers of our country felt such anxiety and made such sacrifice.

Early Facilities for Education at the National Metropolis.

Shortly after the establishment of the Federal Government under the Constitution, a College, under the supervision of the Order of Jesuits, was established at Georgetown, D. C.; a commercial centre, at the head of navigation on the Potomac, which, at that time, was virtually a part, and the chief business

portion of the projected city of Washington. This college, liberally endowed, and furnishing for years the only means of education for the families of public men and other residents at Washington, has had always a large number of pupils, and has exerted a controlling influence upon the educated classes of different sections of the country. At a late period, between the years 1840 and 1850, the establishment at Washington of the common school system, limited at first to the primary department, became a supply for elementary education; but this has not, up to the present time, been extended beyond the second grade, or grammar schools. All higher education furnished at the seat of government is obtained either in private schools, at one of the two Jesuit colleges, the Georgetown, chartered in 1792, and the Gonzaga, founded in Washington about 1860, or, at the Columbian College, chartered in 1821. The latter College has for years given one annual scholarship to a youth selected from the public schools; which gift, since it includes two years in the Preparatory Department and four in the College, amounts to six continuous scholarships. The College is also giving half tuition to orphans of the war.

Efforts of Washington, and of other Presidents, for the Establishment of a National University at the Seat of Government.

In his message, addressed to the Second Congress, at their first session, convened January 8, 1790, Washington suggested that the "desirable object" of furnishing the means of higher education at the seat of government was "well worthy of a place in the deliberations of the Legislature." Seven years later, near the close of his term of office, when for five years the College at Georgetown had been the only promise of education at the Federal Capital, Washington made this last appeal to Congress on this subject:

"Its desireableness has so constantly increased with every new view that I have taken of the subject, that I cannot omit the opportunity of, once for all, recalling your attention to it."

The advantages of such an institution, he presents in expressions like these:

"The assimilation of the principles, opinions, and manners of our countrymen, by the common education of a portion of our youth from every quarter." "The more homogeneous our citizens can be made in these particulars, the greater will be the prospect of permanent union."

One of the last acts of his life, devoted to his country's welfare, was to write the following in his last will and testament:

"I give the fifty shares which I hold in the Potomac Company towards the endowment of a University, to be established within the limits of the District of Columbia, under the auspices of the General Government, if that Government should incline to extend a fostering hand towards it."

The Republican President, Jefferson, overcoming his scruples as to the limited power of Congress to provide for such general objects, commends this recommendation of Washington in his message to Congress of December 2, 1806. Yet later, President Madison earnestly presented to the Federal Legislature the same object, amid the embarrassments preceding and following the British war. In his message of December 5, 1810, he enlarges upon the reasons which weighed with Washington, thus:

"Such an institution, though local in its legal character, would be universal in its beneficial effects. By enlightening the opinions, by expanding the patriotism, and by assimilating the principles, the sentiments, and the manners of those who might resort to this temple of science, to be re-distributed in due time through every part of the community, sources of jealousy and prejudice would be diminished, the features of national character would be multiplied, and greater extent given to social harmony. But above all, a well constituted seminary in the centre of the nation, is recommended by the consideration, that the additional instruction emanating from it, would contribute not less to strengthen the foundations, than to adorn the structure of our free and happy system of government."

At the close of the war, in his message of December 5, 1815, President Madison returns to this subject; and reiterates his appeal as follows:

"Such an institution claims the patronage of Congress, as a monument of their solicitude for the advancement of knowledge, without which the blessings of liberty cannot be fully enjoyed, or long preserved; as a model, instructive in the formation of other seminaries; as a nursery of enlightened preceptors; and as a central resort of youth and genius from every part of their country, diffusing on their return, examples of those national feelings, those liberal sentiments, and those congenial manners which contribute cement to our Union, and strength to the great political fabric, of which that is the foundation."

Those long-entertained opinions of such men could not have been hastily conceived; nor could the object they had in view be one of trifling importance. Nothing but the differing views in the National Congress as to the power of the General Government to act in the matter, and the pressure of other claims, could have led to the continued neglect of these reiterated Executive recommendations. Washington's legacy was left unappropriated; Jefferson, after his presidency, accomplished for his State, in the University of Virginia, what he despaired of for the nation; and since Madison's day, private enterprise has been left to meet a want, which public patronage could not attempt of itself, though it has fostered it.

The Founding of the Columbian College.

Through the efforts of Rev. Luther Rice, who for twenty years devoted himself to this single work, in 1819 the lot of ground north of Washington city now occupied by the Columbian College, embracing nearly forty-seven acres, extending about half a mile northward from Boundary street, between 14th and 15th streets extended, was purchased for the sum of about $7,000. The main building, one hundred and seventeen feet long by forty-seven wide, begun early in 1820, and costing about $35,000, was in 1822 sufficiently completed to allow of the opening of the College. Commencing with an able faculty and a large number of students, its early success was most promising. Many eminent men in different sections of the United States and in England expressed a deep interest in its prosperity. The charter obtained from Congress was

approved February 9, 1821, by President Monroe; who gave the following expression of his personal confidence and hope:

"There is good reason to believe that the hopes of those who have so patriotically contributed to advance it to its present stage, will not be disappointed. Its commencement will be under circumstances very favorable to its success. Its position, on the high ground north of the city, is remarkably healthy. The act of incorporation is well digested, looks to the proper objects, and grants the powers well adapted to their attainment. The establishment of the institution within the Federal District, in the presence of Congress, and of all the departments of the Government, will secure to the young men who may be educated in it many important advantages; among which, the opportunity which it will afford them of hearing the debates in Congress, and in the Supreme Court, on important subjects, must be obvious to all. With these peculiar advantages, this institution, if it receives hereafter the proper encouragement, *cannot fail to be eminently useful to the nation.* Under this impression, I trust that such encouragement will not be withheld from it."

At a later period, John Quincy Adams became its special friend and patron; assisting it with a loan of nearly $20,000 in its time of need, of which he relinquished as a donation $7,000; while, also, even during his Presidency, he frequently visited the College to watch its progress.

History of the Collegiate Department.

The first President of the College was Rev. Wm. Staughton, D. D., the eminently popular preacher and theological teacher, of Philadelphia. Associated with him during the first six years of its history, were Irah Chase, D. D., afterwards founder of the Theological Institution, at Newton, Mass.; Samuel Waite, the founder of Wake Forest College, North Carolina; Rufus Babcock and Robert E. Pattison, both afterwards Presidents of Waterville College, Maine; Alexis Caswell, subsequently the eminent and courtly Professor of Brown University, Rhode Island; James D. Knowles, and Thomas J. Conant, both eminent as scholars and authors; and Wm. Ruggles, LL. D., the present revered and able Senior Professor of the College. Among the early graduates are found men who have since graced the pulpit, the bar, and the forum, from Boston to

New Orleans. Financial embarrassments afterwards for nearly twenty years crippled the energies of the College. Its self-sacrificing agent, however, Luther Rice, wore himself out in unremunerated efforts, till his death in South Carolina, A. D. 1836, to sustain its credit; and an untiring corps of instructors made its efficiency in the work of education permanent and unimpaired. The facilities for intellectual improvement at the National Metropolis, especially in the departments which train effective speakers, greatly aided the thorough class-room instruction of the College; while the marked line which in high places is seen to separate virtue and vice, has made it, contrary to the fears of many, a location pre-eminently favorable for high-toned moral training. The presiding heads of the College have been Wm. Staughton, D. D., from 1821 to 1827; S. Chapin, D. D., from 1828 to 1841; J. L. Bacon, D. D., from 1843 to 1854; J. G. Binney, D. D., from 1855 to 1858; and the present incumbent from 1859. The present Faculty, consisting of six Professors in addition to the President, are a complete corps of instruction. The Courses of study embrace three years in the Preparatory Department, the College Classical Course of four years, a Scientific Course of three years, and an Advanced Course for graduates of the first degree, occupying one or two years.

The Law Department.

This Department was organized in 1826; Wm. T. Carroll, Esq., and Wm. Cranch, LL. D, being its first Professors. Discontinued on account of the embarrassments of the College, the earnestly expressed wish for its revival led to its re-establishment in 1865. The peculiar facilities of law students at the seat of Government, the various Courts here held, not only the local and Federal Courts of other cities, but also the Admiralty Courts, the Court of Claims, and the United States Supreme Court, the pleadings before the latter of the most eminent lawyers of the country, the debates on constitutional

law in the United States Senate, the unrivalled Law Library of Congress, accessible six hours every day to the public, these form a combination of attractions to the thorough student. The course embraces daily examinations on text-books with explanatory prelections by the regular Professors, and weekly lectures on subsidiary topics by able lecturers. The school numbered the past year about one hundred and twenty students, and opens this year with nearly one hundred and fifty. The following testimonial of confidence is from a few of the eminent gentlemen whose location here enables them to observe its character and facilities:

"The undersigned commend the efforts of the Trustees of the Columbian College, Washington, D. C., several of whom are known to them as eminently fitted for their charge, in seeking to render the College in all its departments worthy the demands of its location. They especially commend to any one who may be able to contribute to its advancement the Law School of the College; assured that the facilities of its location and the resort which is now making to it by young men from every section of the country will render it a means of promoting a truly national spirit among its pupils."

Signed,

S. P. CHASE, *Chief Justice United States.*
JAMES S. WAYNE, *Associate Justice Sup. Ct. U. S.*
IRA HARRIS, *U. S. Senator*, from N. Y.
J. R. DOOLITTLE, " " Wis.
EDGAR COWAN, " " Penn.
JAMES GUTHRIE, " " Kent'y.
REVERDY JOHNSON, " " Md.

The Medical Department.

This Department, for nearly twenty years, beginning with 1821, under the conduct of Thomas Sewall, M. D., has secured from its organization the service of the ablest men of the medical profession resident at Washington. Occupying at first a building erected by the Professors themselves, granted afterwards the occupancy of rooms in and the care of the United States Infirmary, which building was consumed by fire while in use as a military hospital during the late war, the Department have now the use of the building lately occupied by the Surgical Museum, and given by W. W. Corcoran, of Washing-

ton, to the Columbian College, for a medical lecture-room. In addition to the facilities furnished in other cities for a medical school, the collections of the war in surgery, and the residence at Washington of able physicians and surgeons connected with the army, are peculiar to this central location.

Theological Instruction.

The leading aim in the origin of the College was to furnish a school especially adapted to students for the Christian ministry. The able founder of the Theological Seminary at Newton, Mass., was among its first professors, and the original library was collected by him in Europe chiefly with reference to this end. Tuition in the College has been given as a gratuity to approved young men of limited means studying for the ministry; and instruction in the original languages of the Old and New Testaments, and in theology, has for the last twenty years been also gratuitously given. Young men of several religious denominations have availed themselves of these facilities; many of whom are now adorning their sacred calling in different States and cities of the Union. A complete course of theological study is now furnished to those desiring it at the College.

Financial Resources of the College.

The efforts of successive agents seems to indicate that up to 1852, beginning with the collections made by Rev. Luther Rice from Maine to Georgia, the sum of about $150,000 was raised, in individual contributions, for College purposes. The most efficient agents, after Luther Rice, have been Rev. A. Woods, 1822–3; Rev. E. Galusha, 1826–7; Rev. Dr. Semple, 1827–33; Rev. Dr. Sherwood, 1836–40; Rev. A. M. Poindexter, D. D., 1847–9; and Rev. Wm. F. Broaddus, D. D., 1851–2. The most liberal individual patron has been John Withers, of Alexandria; whose gifts and legacy have amounted to about $70,000. The only aid from public sources ever received has been a grant of $25,000 in city lots, made by Congress in

1832, during the presidency of Andrew Jackson; the Jesuit College at Georgetown obtaining a similar gratuity at the same time. The present property of the College may be estimated about as follows: public grounds and buildings, on College Hill, $120,000, Law and Medical buildings, $55,000; property available for future endowment, thirty-two acres on College Hill, valued at $100,000, forty city lots, now worth $25,000, stocks, mostly greatly depreciated, $50,000, improved city property, $20,000. A small portion only of the above is at present a source of income; but most of the lands are rapidly increasing in value, and if properly managed, an ample future endowment for the College may be realized from them.

Present Needs of the College.

First, Two additional houses for professors, and a third for the President; to cost together about $18,000 or $20,000.

Second, A building for library, chapel, and recitation rooms; those in the present building, erected chiefly for dormitories, not furnishing rooms of sufficient size for present wants; the plan proposed requiring an outlay of about $50,000 or $60,000.

Third, Improvements of reserved grounds, now progressing; requiring an entire outlay, according to plans and estimates, of at least $25,000.

Fourth, Provisions for gratuitous scholarships; the interests of the public schools demanding the gift of several annually; while the same gratuity should be extended far more widely to orphans of the war and other indigent pupils.

Fifth, Increase of library, both of the College and the Law Department; and improved and renewed apparatus both in the College and the Medical Department.

Sixth, An increase of funds, or of investments yielding an income, for the present maintenance of the faculty of instruction, until the landed property of the College can be made most available.

Commendations of the College.

Among many commendations of the College from eminent graduates and public men, the following from the Trustees of the College is appended:

The undersigned Trustees of The Columbian College, in the District of Columbia, would hereby commend to the confidence and liberality of the friends of education, the efforts now making for the improvement of the grounds and buildings on College Hill, and for the furnishing of libraries and other facilities to the professional schools, whose buildings are located in the city.

Long and careful observation, in their duties as Trustees of this College, has confirmed in their minds the wisdom of Washington, the first President of the United States, in urging so repeatedly on Congress, the importance of establishing an institution for higher education at the Seat of Government.

The history of the Columbian College, established in the administration of Mr. Monroe, when the recommendations of Washington, followed by those of Jefferson and Madison, had failed to secure the object they sought, has, in our opinion, realized, as far as any privately endowed institution could have done, the expectations expressed at its opening, by President Monroe; who, referring to its favorable location and surrounding influences, said: "with these peculiar advantages this institution, if it receives hereafter the proper encouragement, *cannot fail to be eminently useful to the nation.*" The Trustees are equally assured that the devoted sacrifices of such men as its first agent, Rev. L. Rice, of John Quincy Adams, who, when President, aided it largely by pecuniary loans and gifts and by personal visits and supervision, and of John Withers and other liberal patrons—sacrifices which carried it through its years of trial—were not destined to be lost.

The present success and prospects of the College warrant the Trustees in expressing the strongest confidence in commending the College to men of wealth, who wish as patrons of education to do a service to their country. The Preparatory Department is educating annually about one hundred youth for business pursuits, and for entrance on advanced studies. The College proper is furnished with an able and laborious corps of instructors. The Law Department, now attended by about one hundred and fifty students, is organized for efficient instruction, and has the advantage of frequent lectures from the ablest men of the nation; while the building secured for it, is the most eligible possible in location, and well appointed in every respect. The recent generous gift of W. W. Corcoran to the Medical department, together with the subsidiary aids in surgical collections and hospital facilities now furnished at the seat of the National Government, give promise that this branch of the College will be worthy of extended patronage. The original design of the College, the giving of Biblical and Theological instruction to students for the Christian ministry, an end never lost sight of in the history of the College, has been thus far pursued in a manner which has claimed the confidence and secured the patronage of religious denominations of every class.

With all these facilities for general education, and these prospects of eminent and permanent usefulness, the Trustees would repeat the expression of their confidence in an earnest commendation of the effort now making by

the President of the College for the improvement of the varied resources essential to the highest success of College instruction, and for the advancement to that completeness in all its appointments which its location seems to demand.

Signed by the following Trustees of the District of Columbia:

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With respects of
A. Bothwell

HISTORY

OF THE

BAPTIST INSTITUTIONS

OF

WASHINGTON CITY.

WASHINGTON, D. C.:
W. BALLANTYNE.
1867.

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ADVERTISEMENT.

It having become known to some of the members of the E Street Baptist Church, that Deacon Andrew Rothwell had been recently engaged in the collection of facts and statistics relating to the rise, progress, and present condition of the several Baptist Churches in Washington, as also of the literary and benevolent institutions established at the national capital under the auspices of the Baptist denomination, his brethren, by a vote of the Church to that effect, requested him, at such time as might suit his convenience, to give a public reading of the paper he had prepared. In kindly acceding to this request, Mr. Rothwell designated the evening of Friday, April 26, as the time when he would meet his brethren for the purpose they had indicated. As it was not doubted that the members of the other Baptist Churches in Washington would gladly share in the privilege thus afforded, an invitation was extended to them on this behalf by the pastor and friends of the E Street Church.

Accordingly, on the evening that had been selected, a large and intelligent audience was assembled in the lecture room of the E Street Church, comprising a representation from all the Baptist Churches of Washington, (with the exception of those exclusively organized by colored brethren,) and also from the Columbian College and the National Theological Institute, in whose hearing Deacon Rothwell proceeded to read the historical sketch he had compiled. The interesting nature of his theme, and the ability with which it was treated, sustained the fixed attention of his auditors during the entire reading of the paper, and immediately on its conclusion the Rev. Dr. S. P. Hill rose to express the great gratification he had received, and to move that the thanks of the meeting be returned to Mr. Rothwell for the service he had done to the cause of Baptist Church History in Washington. Dr. Hill having further expressed the hope that Mr. Rothwell's paper might be published for permanent preservation, as also for the instruction and gratification of a wider circle, Mr. Z. Richards moved that the persons then present organize themselves into a meeting for the purpose of taking immediate action to this end, and nominated Dr. Samson, the President of Columbian College, as chairman. The motion having been unanimously concurred in, Dr. Samson took the chair, and J. C. Welling, Esq., was appointed Secretary of the meeting.

Rev. Dr. Gillette thereupon moved that a committee of five be appointed by the chair to report resolutions expressive of the sense of the meeting as already indicated, and the motion having been adopted, the chair appointed Dr. Gillette, Dr. Gray, and Messrs. Wood, Norton, and the secretary as such committee.

The committee withdrew for a few minutes, and on returning reported the following resolutions:

Resolved, That the thanks of this meeting, and of the several churches and institutions represented in it, are hereby tendered to Deacon Andrew Rothwell for his elaborate, instructive, and interesting paper on the History of the Baptist Denomination in Washington, to the reading of which we

have listened with so much satisfaction, as well as with admiration, no less for the signal ability evinced in the judicious treatment of his theme, than for the research and intelligence displayed in the collection and arrangement of its several topics.

Resolved, That a copy of the paper be requested at the hands of Deacon Rothwell for publication, with any additions which he may, in his discretion, deem suited to the scope and design of his review, and that we most sincerely hope that this valuable contribution to the history of our churches and literary institutions may find among the members and friends of both the wide dissemination to which it is entitled, as a record of what God has graciously wrought for us in the past, and as an earnest of the higher achievements to which we are pledged in the future by simple fidelity to the Master, and in simple reliance in the divine blessing.

The resolutions were unanimously adopted; and, on motion of Mr. J. S. Poler, the committee by whom they had been reported were continued, with instructions to confer with Deacon Rothwell on the subject, and to act in conjunction with him in giving effect to the wishes of the meeting.

Messrs. Richards, Force, Dulin, Beard, and Yeatman were appointed a committee to raise funds in their respective churches for the purpose of defraying the expenses that may attend the contemplated publication.

The meeting then adjourned after the singing of the Doxology, and with the benediction by the Rev. Dr. J. S. Bacon, ex-President of Columbian College.

INTRODUCTION.

Whilst every Christian of liberal and enlarged views is profoundly interested in the general work of the promulgation of gospel truth by the several divisions of the Church, he is more especially concerned for its advancement through the agency and in accordance with the peculiar doctrines and forms of worship of the section to which he is himself attached.

Whatever may hereafter be developed in the onward course of time, and the progress of human events, in regard to the removal of barriers, the abrogation of sects, and the consequent closing up and entire union of the hitherto partially separated ranks of the great army of the militant church, it is generally conceded that any disadvantages which may result from the separate action of the several corps, are more than counterbalanced by the greater degree of energy, and, it may be hoped, not improper emulation, which impels them onward in the great work of the evangelization of men, and the conversion of souls.

As upon the world's wide and extended theatre, a knowledge of the past, with its chief actors and progressive changes, is deemed an essential attainment to the historian, the philosopher, and the scholar, so, in reference to the interests of the Redeemer's earthly kingdom, is it incumbent on the Christian and the philanthropist, that he should possess all attainable knowledge and information relative to the more momentous and essential matters to which his life is devoted and his labors pledged; not omitting to inform himself likewise respecting important details of associated action.

The man of advanced years has been an observer of persons and events, and is often disposed to entertain others by a recital of his cherished recollections. He is liable to forget that the importance which he attaches to such reminiscences may not always be made as apparent to younger listeners, who are looking forward, and intent on making their own history.

This tendency to retrospection and historical narration is doubtless a beneficent arrangement of divine Providence.

In all education, experience renders an important service. "Thou shalt remember all the way in which the Lord thy God has led thee." "One generation shall praise thy works to another." The past is thus brought forward into the present, and the stream of tradition is kept running.

If it be an ordering of Providence that every generation shall create a portion of history, it is equally intended that every generation shall convey to its successor whatever may be worthy of transmission. It is, therefore, well for every form of organized society to pause occasionally and devote itself to a review of the past, recalling whatever of persons and events may be worthy of recollection, and placing on record so much of the gathered results as ought to be preserved.

Since, in the order of Providence, one generation succeeds another with ever hasty and rapid steps, and the active and laborious man of to-day must soon give place to his successor, and as to-morrow he may not be found at his accustomed post, it is due to those who follow him that his work be, as far as practicable, completed, and his record made. Although the lapse of threescore years measures but a moment of time in the world's long calendar, it brings many and great changes, not only in the life of man, but also in the condition of communities as well as of associated bodies.

A concise history of the Baptist denomination in the city of Washington, with a narration of the rise and progress of each of our churches, it has been supposed would be acceptable especially to the many younger members of our congregations.

The history of these churches begins almost simultaneously with the establishment of the seat of Government at Washington.

FIRST CHURCH.

First in the order of time is the "First Baptist Church," which is now located on Thirteenth street.

This Church was organized on the 7th of March, 1802, the following-named six persons being the constituent members: Charles P. Polk, Cephas Fox, Charles Rogers, John Buchan, Joseph Borrows, and Sarah Borrows.

The following-named persons had united with the Church up to 1820, viz:

Caleb Jeffers,
Susannah Jeffers,
Jane Watson,
Hannah Jones,
Nancy Craven,
Hannah Ustick,
Thomas Ustick,
Elizabeth Borrows,
Hannah Foxton,
Thomas LeTellier,
Job Haigh,
Elizabeth Haigh,
Bartleson Fox,
Martha Rouse,
Clement Boswell,
Joseph Huddleston,
Thomas Carpenter,
Mary Carpenter,
Mary Guyer,
Anne Minifie,
Isabella Craven,
Hervey Bestor,
Obadiah B. Brown,
Jacob Hoyle,
Richard Gaines,
Peter Knight,
Elizabeth Fox,
Edward Langley,
Nancy Langley,
Isaac Clarke,
Eleanor Davis,
Polly Fox,
Elizabeth Hunt,
Margaret Duckworth,
Jeremiah Hunt,
Nathan Cornwell,
Eleanor Stillions,
Elizabeth Brown,
Mrs. Greenfield,
Sarah Gaines,
Ann Warner,
Mary Wells,
Charlotte Hubbard,
Ann Sherwood,
Joseph Gibson,
Margaret Gibson,
Daniel Campbell,
Margaret Campbell,
Enoch Reynolds,
Mary McChesney,
Greenbury Gaither,
Elizabeth Kilton,
Margaret Brumley,
Eliza Ellison,
Elizabeth Reed,
Oliver C. Comstock,
Samuel Wallace,
Catharine Norvell,
Rebecca Pickerell,
Spencer H. Cone,
Thomas Huddleston,
David Stewart,
Mary Pickerell,
Mary Ott,
Elizabeth Smoot,
Anne McKerraher,
Rebecca Hunt,
Catharine Wilson,
Margaret McCutchin,
Mary Ann Wallace,
Elizabeth McCutchin,
Elizabeth McDaniel,
Rachel Hoagland,
Sarah Reynolds,
Anne Riley,
Maria Diggs,
Ruth Lord,
Charles Bell,
Joseph Jones,
Joseph Thaw,
Solomon Stewart,
Samuel Smoot,
Daniel Brown,
Phebe Brown,
William Paradise,
Charles Polkinhorn,
Polly Brown,
Anne Polk,
Patrick Rogers,
Elizabeth Mayfield,
Robert Polk,
Barbary Lee,
Mary Ann Jeffers,
Eliza Danfield,
Mary Carvico,
Robert Thompson,
Mary Henzey,
Ann Levering,
Charlotte Hawkins,
Sarah Webber,
Mary Eleanor Jones,
Barbary Willet Nevitt,
Catharine Pack,
Jane Bartlet,
Eleanor Dewees,
Sarah Ann Bell,
Elizabeth Dodds,
Mary Chamberlain,
Francis Dormans,
Rebecca C. Dormans,
Mary C. Brown,
Catharine Webber,
Julia Dement,
William Sedwick,
Henry Bishop,
Joanna Bishop,
Leonard Fletcher,
Ira D. Love,
Robert W. Cushman,
Luther Rice,
John Easter,
Isabella Owen,
Nancy Radcliffe,
Robert P. Anderson,
Lydia Anderson,
John S. Meehan,

Barbara Osborn,	Mary Harris,	Henrietta Taylor,
Elizabeth Osborn,	John Armstrong,	Betsy Burke,
Joseph Cooper,	George Wood,	William Coudry,
Sarah Cooper,	Mary Wood,	James D. Knowles,
James Redman,	Mary Ann Wood,	Nicholas Thompson,
Martha Redman,	Jacob Creath,	Baron Stow.

At this date (1802) Congress was in session for the second time in Washington. The city had not been incorporated, and contained less than four thousand inhabitants. F street was then the principal thoroughfare. Pennsylvania avenue was an unimproved road, of difficult passage, and was in some parts washed by the daily tides of the Tiber.

The first preaching was supplied and the ordinances administered for the Church, by Rev. William Parkinson, then Chaplain to Congress.

Immediately following the organization of the Church, measures were taken to provide a house for worship, and in the succeeding autumn a new meeting-house, on the corner of I and Nineteenth streets, was prepared and occupied for public services.

For five years the Church was without a pastor. In January, 1807, an invitation to the pastoral charge was given to Rev. Obadiah B. Brown, of New Jersey, who entered upon his duties on the 21st of February. The Church at this time had increased to twenty-three members. This pastoral connection continued for forty-three years.

In the limited space allotted to the present purpose, a small number only of the more interesting incidents in the many years' history of the Church can be mentioned.

In 1814, Oliver C. Comstock, while a member of Congress from New York, was baptized and received as a member of this Church, and was licensed to preach the gospel. In 1819 he was ordained to the ministry by this Church, and relinquished political life for the office of an evangelist of Christ.

Spencer H. Cone, having abandoned the stage, and made a profession of religion, in Baltimore, in 1815 removed to this city; was licensed, and subsequently ordained by this Church, and soon after became pastor of the Baptist Church in Alexandria.

Henry W. Dodge, of Virginia, was also ordained by this Church in 1840.

The Church building having been standing for many years, and being of insufficient dimensions, it was found desirable to provide a new one in a more central location. Accordingly, in 1833, a new edifice was erected for the Church on Tenth street, on the site now occupied by the building lately known

as Ford's Theatre, now the Surgeon General's Department and United States Medical Museum.

Soon after the removal to Tenth street the colored members, having become a numerous band, a large proportion of them were formed into a separate organization at the old meeting-house at the corner of Nineteenth and I streets, which they have since improved and still occupy, as an efficient body, known as the First Colored Baptist Church of Washington.

In the edifice on Tenth street the Church continued to worship until September, 1859, when, in pursuance of arrangements made with the Fourth Church, on Thirteenth street, the First Church took possession of their building, the members of the Fourth Church uniting with them.

In 1850, Rev. O. B. Brown, being in declining life, resigned the pastoral charge which he had so long held. In accepting his resignation, resolutions were unanimously passed by the Church expressing the affection and respect which the members entertained for him.

According to its ability the Church has always liberally and cheerfully contributed to benevolent and missionary objects. Its pulpit has occasionally been occupied by nearly all the eminent ministers of the denomination of the several States, and on its list of members are recorded the names of Cone, Rice, Cushman, Knowles, Howell, Stow, Chapin, Dodge, and others, known and beloved amongst the churches.

The Church has had its seasons of joy as well as of sorrow. The hearts of pastor and people have often been made glad by abundant blessings; at other times they have mourned the absence of any special tokens of divine favor. In 1816 the number of baptisms was large; also, in 1839 and 1843, the Church enjoyed precious seasons of revival and increase; and since that period additions have been made every year.

The second pastor was Rev. Stephen P. Hill, D. D., who entered upon his duties in October, 1850. His connection and labors with the Church were highly conducive to its progress and growth. When the Church removed to Thirteenth street, in 1859, the pastor of the Fourth Church, Rev. Isaac Cole, became joint pastor with Dr. Hill.

This arrangement terminated in 1860, when Rev. Dr. Samson, President of the Columbian College, accepted the pastoral charge, which, for the purpose of assisting the Church, he filled without salary for about three years.

In February, 1862, a serious loss occurred to the Church in the partial destruction of their edifice on Thirteenth street by

a tempest, which caused damage to a very large amount, and rendered the building for a long time untenantable.

Being thus deprived of a place of worship—which deprivation was further prolonged for a number of months by the occupancy of their partially repaired house as an army hospital—the Church accepted the kind invitation of the Presbyterian Church in their vicinity (Rev. Dr. Gurley's) to use their house a part of the time, which they continued to do until they regained possession and completed the repairs of their own edifice. By this kind act the Presbyterian brethren reciprocated a similar accommodation which the Baptist Church had accorded to them, a few years previous, when their edifice was in course of erection.

The Church acknowledge their indebtedness to Rev. Dr. Samson for his ministerial labors during this long season of trial, and also for his efficient aid in procuring means to rebuild the Church edifice.

The Church had held connection with the former Baltimore Association. In 1820 it withdrew from that body, and, uniting with other churches in the District and in Virginia, constituted the Columbia Association, which afterwards united with the Salem Union, forming the Potomac Association, with which the Church is now united.

Rev. A. D. Gillette, D. D., accepted the call of the Church to the pastorate, and entered upon his labors about the close of the year 1863, which have been successfully continued to the present time.

The present number of members is two hundred and fifty.

The Sunday School of this Church was commenced about the year 1819, and was the first one established in this city. It was for some years conducted as a Union school, the teachers being of different denominations. The colored children were also admitted to a separate part of the school, and were instructed and cared for.

Present number of Sunday School officers and teachers, 13.
" " " scholars, - - 175.

SECOND OR NAVY YARD CHURCH.

The constitution of this Church took place on the 3d day of June, 1810, as a "Regular Baptist Church."

The constituent members were five in number, viz, Bartleson Fox, Clement Boswell, Harvey Bestor, Joseph Borrows, and Sarah Borrows.

Up to the year 1820 the following additional members united with the Church, viz: Sarah Hoyle, Rachel Dunn, Sarah Davis, Margaret Gillam, Susan Ingram, Hannah Howard, Samuel Fowler, Cephas Fox, Elizabeth Fox, Polly Fox, James B. Edmonson, Sarah Edmonson, Eleanor Boswell, Maria Middleton, Elizabeth Prime, Ann H. Fowler, Eliza Byrne, Mary O'Brien, Samuel Hilton, Elizabeth Hilton, Brooke Edmonson, Deborah Edmonson, James Simpson, Abraham Williams, Mary Edmonson, Mary Harris, James Osbourne, William Sedwick, Thomas Barton, Ellen Barton, William Gordon, Susan Borrows, Jonathan Criddle, Eliza Peck, Thomas G. Prettyman, and Jacobina McCutcheon.

The constituting council consisted of Elders Jeremiah Moore, William Grimstead, and Robert Latham, all of Virginia.

The services took place in McLeod's school-house, near the Navy Yard, where meetings were for a time subsequently held.

Measures were immediately taken to provide a suitable place of meeting, which resulted in the erection of a small frame building near the corner of Fourth and G streets, a short distance north of the present location. This place of worship was occupied in September, 1810. The opening sermon was preached by Elder Moore, who officiated statedly one Sunday in each month. In October four persons were added by baptism. Prayer meetings were regularly maintained.

In 1811, Elder Toler, of Virginia, preached statedly one Sunday in each month. In September, this entry was made upon the record: "Lord's Supper administered by Elder Toler; twenty-three communicants present, with visiting friends. It was felt to be a good season, in which brethren and friends could with thankful hearts rejoice in the goodness of the great Head of the Church, being all of one accord, 'with Christ within the doors.'"

In 1814, Spencer H. Cone, then a clerk in the Treasury Department, preached his first sermon in the meeting-house of this Church, and acquired great notoriety immediately as one of the most eloquent preachers of the times, and the next year was elected Chaplain to Congress.

During the years 1815 to 1818, the Church was supplied statedly one Sunday in each month by Elders William Wilson and Plummer Watters, and others.

In 1819, Rev. Thomas Barton accepted the pastoral charge, which he filled until 1824.

In 1822–3, the Church was engaged in erecting a brick meeting-house on the present site, corner of Virginia avenue and Fourth street east. The new house was first occupied in July, 1823.

The Church at this date manifested its missionary spirit by instituting regular quarterly collections for domestic missions.

In 1824, Mr. Barton was succeeded by Rev. S. W. Lynd, who occupied until 1826, when Rev. Rollin H. Neale, then a student at Columbian College, became the stated supply.

In 1827, Mr. Neale ceased his connection with the college, accepted ordination, and became pastor of the Church. His pastorate continued until June, 1830, when he resigned. Under his labors the Church enjoyed much prosperity and received many members. Up to this date, plain benches had been used for seats. Slips were now put in, and galleries erected.

In 1828, the number of members was one hundred, as reported to the Association. Charles Polkinhorn, a member, was licensed to preach.

In 1829, several members were dismissed to form the Shiloh Church (old school,) on the Island.

In 1831–2 the pulpit was supplied by different ministers, among them Rev. Dr. Chapin, Rev. John Maginnis, and occasionally by students from the college. In 1833 Rev. Mr. Woolford was pastor.

In 1834 to 1836 Rev. B. F. Brabrook filled the pastoral office. In 1834 the Church withdrew from the old Baltimore Association, a majority of that body having repudiated all forms of religious and benevolent effort.

In 1836 the following resolution was passed by the Church:

"Whereas, we understand that one or more of the churches in Maryland contemplate forming a new Association recognizing the duty and importance of evangelical effort:

"*Resolved*, That the Navy Yard Church concur in such a project, believing that it will be to the glory of God, and the advancement of the Redeemer's kingdom in this region."

Delegates were appointed, who attended the proposed meeting in Baltimore. The Maryland Baptist Union Association was then formed, and the Church was one of the six which united in the formation. The number of members in the six churches was under four hundred. The Association now num-

bers thirty-nine churches, and four thousand eight hundred and forty-three members.

The Church continues its connection with the Association, and has been indebted to that body for occasional assistance in the support of the ministry.

In 1837–8, Rev. C. C. Park was pastor. The practice of the Church was to call a pastor for one year only, subject to renewal.

A Sunday School had been established as far back as 1823. In 1838 this entry is found upon the record:

"*Resolved*, That we will adopt and maintain the Sunday School taught in this house, so far as we may be able, and that a standing committee be appointed to manage the affairs of the school."

In 1839–40, Rev. N. A. Purify filled the pastoral office. In 1840 forty-two persons united with the Church by baptism.

In 1841, Rev. Emerson Andrews, evangelist, occupied the pulpit for several months. Continuous meetings were held for many weeks. The Church was much revived, and forty-eight members were added by baptism.

The pulpit was supplied for short seasons by Rev. W. Laws and Rev. Mr. Havens.

Rev. Abner Webb was pastor in 1842. In March of this year the following record was made:

"After an explanation and a full view of the object and motives of some of our members in forming a new interest in the city, made by Brother Rothwell, the following resolution was unanimously adopted:

"*Resolved*, That the arrangements which have been made for holding meetings in the central part of the city meet the approbation of the Church."

In May thirteen members were dismissed to form the Third or E Street Church.

In 1843 the pulpit was supplied by Rev. W. Laws and Rev. T. W. Tobey. The Church voted to ordain deacons. This year thirty-six were added by baptism.

In 1844, Rev. N. B. Tindall was pastor. A series of meetings was held with the aid of Rev. E. Andrews. Twenty were added by baptism.

In 1845–6, Rev. C. R. Hendrickson was pastor for one year, and Rev. J. A. Davis supplied for some months.

In 1847, Rev. V. Palen was pastor, and Rev. W. Laws in 1848–9. In 1848 dismissions were granted to a number of members to form the Second Colored Baptist Church.

In 1849–50, Rev. G. Bradford occupied the pastorate, and

Rev. E. Andrews assisted in a series of meetings. Nineteen were baptized.

In 1851 the pulpit was supplied by Rev. Mr. Collins. There was much interest in the Church, and fifty-three were added by baptism.

In 1852 to 1855, Rev. Isaac Cole held the pastoral charge. The Church prospered, and was much increased in numbers and efficiency. The Church building had become much decayed and out of repair, and it was determined to build a new edifice on the same site. Accordingly, in February, 1853, a building committee was appointed, and soon after the work was commenced under the direction of Brother Robert Clark, builder.

In June, 1855, the new house was occupied, and the building committee reported that they had executed the work assigned them according to a plan prepared by J. C. Harkness, Esq., architect.

The report commends the contractor for his promptness in completing the work within less than one year after its commencement, and putting more work upon it than was stipulated.

The contract amount for the building was $5,000, with the old materials, and the whole sum, within less than $500, had been already collected and paid.

The report also commends the pastor for the great and successful exertions which he had made in collecting funds, and also for advancing to the contractor the balance due.

In July, 1855, Dr. Cole resigned the pastoral charge, and Rev. T. W. Greer became pastor, and continued until October, 1859. In 1854–5–6, ninety-three were added by baptism.

In 1857 measures were taken to procure a parsonage, and a house on Fourth street was purchased for $2,000.

In 1857–8, under the pastorate of Mr. Greer, one hundred and forty-four were added by baptism.

In 1860, Rev. R. A. Mallory was pastor, and was succeeded by Rev. B. H. Benton, who resigned in April, 1862, when the pulpit was supplied for short seasons by Rev. Mr. Porter and Rev. J. Hammet.

In 1862, Rev. W. T. Johnson, after supplying for a season, accepted the pastoral charge, which he held until May, 1865. In 1864–5, fifty-eight were baptized. Upon the occasion of Mr. Johnson's installation deacons were ordained.

In October, 1863, a happy reunion took place in a public manner between the Church and nineteen of its former members, who several years previous had withdrawn and had held separate worship. Their return was a source of mutual pleasure.

In 1865, the Sunday School presented to the Church the sum of $300, to aid in making improvements.

In October, 1865, the present pastor, Rev. John Bray, entered upon his duties.

In addition to the ministers above named, the following are mentioned upon the records as having occasionally supplied the pulpit, some of them for weeks together, viz: Jacob Creath, William Sedwick, Mr. Leland, J. H. Jones, Rev. Dr. Chapin, J. S. Walthall, T. D. Herndon, A. M. Poindexter, B. F. Hall, A. B. Smith, S. C. Boston, Rev. Dr. Bacon, Mr. Turpin, G. F. Adams, and T. W. Sydnor.

The names of the following brethren, now successful ministers of the gospel, are found upon the list of former members, viz: Baron Stow, A. B. Smith, S. B. Swaim, and Thomas D. Anderson.

One of the principal supporters of the church in former years was the late John Davis, of Abel, who for nearly half a century worshiped with them, and during many of the latter years of his life was a member and office-bearer. His hospitable dwelling was always free for the accommodation of ministers and others, and his means were generously contributed in aid of the Church and other objects of benevolence. His widow yet survives, having been a member with them during the long space of fifty-five years, and outlives all her early associates and fellow-members.

The Church is now entirely free from debt, and self-sustaining.

Present number of members, - - - - -	205
" " Sunday School officers and teachers,	36
" " " " scholars, - -	235

CENTRAL CHURCH.

In 1826, an effort was commenced, principally by members of the First Church, to form a new interest in the central part of the city.

In 1827 they were formally constituted and recognized by a council of ministers, under the name of the Central Baptist Church, of Washington, and Rev. George F. Adams was ordained as their pastor, who continued to serve them for two years.

A site for a meeting-house was selected, and partial payment made for it, on the square now occupied by the General Post Office. Their meetings were held for several years in

the City Hall, and afterwards in a temporary building on Ninth street.

The organization was maintained until the beginning of the year 1835, when it was formally dissolved, handing over to the First Church, (which had now removed to Tenth street,) the small amount of means which remained.

The Church was constituted with thirteen members. The number at the time of the dissolution was thirty, who united with other churches.

OLD SCHOOL CHURCH.

About the year 1827, the Old School Baptists effected an organization in Washington.

They erected a meeting-house on Virginia avenue, near Four-and-a-half street, where for a number of years they enjoyed the ministry of one of their brethren, Elder Charles Polkinhorn, and others.

In 1858, they disposed of their meeting-house to the Island Baptist Church.

Last year they erected a new edifice on Massachusetts avenue, near Tenth street, where they now worship.

E STREET CHURCH.

Measures having in view the formation of an additional Church in the central part of the city were entered upon in the year 1841, principally by members of the Navy Yard Church, by holding meetings in private houses. In February, 1842, a public hall was rented and suitably furnished, in which regular public services and Sunday School were commenced, and thereafter constantly maintained, with such ministerial aid as could from time to time be procured.

The first public service was held on the 6th of March, on which day sermons were preached by Rev. Kendall Brooks, of the Columbian College, Rev. Abner Webb, Pastor of Navy Yard Church, and Rev. G. F. Adams, then of Baltimore, whose discourse was upon Psalm cxxvi: 6: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

The first regular supply was Rev. Kendall Brooks. Rev. M. B. Anderson, now of Rochester, also supplied the pulpit for a season.

In June, 1842, with the view to the constitution of a Church, a council was convened, consisting of ministers of Washington, Baltimore, Philadelphia, Boston, and Richmond, who, after full inquiry, approved of the proposed enterprise, and appointed a committee of their body, under whose direction the recognition took place on the 6th of October ensuing, with the following-named twenty-one constituent members, viz, Robert P. Anderson, Lydia Anderson, Martha D. Anderson, Andrew Rothwell, Ann Rothwell, William Mann, Mary Ann Mann, Elizabeth Hughes, Rebecca Burkitt, Charlotte Garrett, Mary Garner, Ann M. Upperman, Ann Collins, Eleanor Dewees, Catharine Dulin, Betsy Owens, Elizabeth Thompson, James E. Fowler, Elmira Fowler, Thomas Fowler, and Sydney French.

The name then taken was the "Third Baptist Church of Washington."

The enterprise was undertaken with earnestness, and with much prayerful solicitude, as is manifested by entries made in the diary of one of the participants. At the time of the commencement the following entry is found: "Our intention is forthwith to commence a Sunday School, and to use all proper means to build up an interest, and form and establish a church of praying and laboring Christians, and if we know our hearts, our sole desire is to promote the glory of God and the salvation of souls, being satisfied that with these ends in view, our own hearts will be made better, and our spirituality be advanced."

At a subsequent date the following entry occurs: "In view of the magnitude of our undertaking, and of our feebleness and insufficiency, our minds are much exercised. Hope and fear alternately prevail. Upon God we must rely, praying without ceasing, and laboring in season and out of season."

A few weeks later the following entry is found, showing that there was solicitude for the salvation of the young, and how encouraging was the smallest evidence of divine favor: "We have reason to believe that the minds of two or three of the Sunday School children are moved in reference to repentance and salvation, and our prayers are offered that the hand of the Lord will be made manifest in our midst, and that souls may be converted."

In September, seven months after the beginning of stated public worship, this entry occurs in the diary: "Up to this time our appointed meetings have been regularly maintained, viz, two services on the Sabbath, and on Thursday evenings in the Hall, also prayer meetings on Tuesday evenings at Brother Mann's, and female prayer meetings at the same place on Fri-

day afternoons. The monthly concert of prayer for missions is to-morrow evening to be held at Brother Anderson's."

The Church had invited the Rev. Jacob Knapp, evangelist, to labor with them for a season, and in January, 1843, a series of meetings was commenced with his aid, which were held in the Assembly Room on Louisiana avenue, and were continued daily for nearly three months, during which time more than one hundred persons were added to the Church by baptism.

The high degree of religious interest which at that time prevailed in the Church extended to neighboring churches, to several of which large additions were made, and much Christian cordiality was exhibited towards our infant Church. Being under the necessity of vacating the Assembly Room while Mr. Knapp remained with us, upon invitation of the authorities of the First Presbyterian Church, our meetings were transferred to their edifice, where their pastor, Rev. Mr. Rich, with many of his people, cordially united with us in continuing daily meetings for several weeks.

In May, 1843, after the close of the continuous meetings, this entry occurs in the diary: "The past winter and spring has been a season of extraordinary religious interest and effort in our city. Many of the churches have received large additions, and many persons attribute much of the whole influence to Mr. Knapp's fervent and earnest preaching, which attracted crowds of people night after night."

At this time, one year and a half after the organization of the Church, its membership had increased to one hundred and sixty.

Up to this date all efforts of the Church to obtain a pastor had proved fruitless.

In April, 1843, an invitation to the pastoral charge was given to Rev. George W. Samson, then a student at Newton Theological Institution, who had previously visited the Church, which, after some delay, was accepted, and was commenced on the 1st of September, when his ordination took place in the First Baptist Church.

The young pastor's work was entered upon with commendable spirit, and was constantly and energetically prosecuted during the many years of his pastorate, so that the Church and Sunday School steadily arose and increased in numbers and efficiency, and within a comparatively short time found and long maintained a position of influence and power.

During Dr. Samson's pastorate enlarged views of Christian activity and benevolence were inculcated, and to a considerable extent were carried into effect by the Church. The great

subject of Christian missions, home and foreign, was kept in view, and liberal and regular aid afforded. The Church every year contributed generously to religious and benevolent objects, and in 1857 they reported to the Association that the amount of these benefactions for that year exceeded the sum of $1,000, besides the support of the Church.

During a number of the earlier years of the Church, neighborhood prayer meetings were maintained, and even out-door preaching was not omitted. In the then destitute locality, east of Judiciary Square, called English Hill, a preaching-stand was established by the side of the open fence, and was frequently occupied by the pastor on Sunday afternoons; and by that means the wayfaring man and the poor had the gospel preached to them, and many were drawn to the Church and to the Sunday School.

After removing from the Masonic Hall, the church for more than a year worshiped in the City Hall.

In October, 1843, a union meeting with the Navy Yard Church was held at the meeting-house of the latter, for the ordination of the deacons of the two Churches—the two pastors, Samson and Tindall, conducting the exercises.

With the view of preparing for the erection of a Church edifice, a building committee was appointed in March, 1843, under whose direction the present site was selected and the building commenced. The corner stone was laid on the 28th of June following, on which occasion a discourse was delivered by Rev. J. L. Burrows, D. D., then of Philadelphia. The work was prosecuted with so much success that on the 7th of April, 1844, worship was commenced in the basement of the Church.

Owing to deficiency of means, the further progress of the work upon the building was then suspended. After a year's delay, a loan was obtained from Rev. Franklin Wilson, of Baltimore, when the work was resumed and the building completed; and on the 1st of August, 1846, the audience-room was occupied, and the edifice was formally dedicated, on which occasion a sermon was delivered by Rev. George B. Ide, D. D., then of Philadelphia.

When the location was determined and occupied, the former name of "Third Church" was changed, by resolution, to that of "E Street Baptist Church, of Washington."

During Dr. Samson's pastorate he was absent one year, in 1847–8, on a tour to the East, during which time the pulpit was supplied by Rev. Dr. Cushman.

In 1850, Dr. Samson resigned the pastoral charge. After

filling another position for nearly two years, in 1852 he accepted the unanimous invitation of the Church to return. His services were then resumed, and continued until October, 1859, when he became President of the College.

During the second interval of Dr. Samson's absence, the church was without a pastor, and the pulpit was supplied successively by Rev. Drs. Binney, Cushman, and Teasdale.

Up to this time the Church had been encumbered with a large debt, which had been contracted in the erection of the building. Dr. Samson was unwilling longer to continue under such a burden, and he immediately entered upon measures for its removal, by soliciting means at home and abroad. His efforts were crowned with success, and in a few months after his return the debt was entirely removed.

In the summer of 1859 the Church had an opportunity to reciprocate the kindness which had been manifested towards them, in their infant feebleness, by the First Presbyterian Church, who were now rebuilding their edifice, and were deprived of its use. They accepted the invitation of the E Street Church, and united with them in worship for a number of weeks, the two pastors preaching alternately. At the close of this arrangement, the following communication was received from the First Presbyterian Church, through their pastor, Rev. Dr. Sunderland:

WASHINGTON, *December* 30, 1859.

To the Pastor of the E Street Baptist Church:

DEAR BROTHER: Permit me, for myself and my congregation, in retiring from the arrangement for public worship so kindly proffered us by you and your Church, and so happily continued between us, to present to you the following action of our Session, and ask that it may be read to your people on the coming Sabbath, viz:

"That, in the name of the Church and congregation we represent, we do hereby tender our most hearty thanks to the pastor and people of the E Street Baptist Church for this manifestation of their favor. And while, in view of the grateful spirit of union and love which the occasion has called forth, we regret the necessity which, under the circumstances, dictates the separation, we shall still cherish the pleasing associations of the days when 'we took sweet counsel together, and walked to the house of God in company;' and, in assuring our brethren of our readiness, at any future time, so far as in us lies, to reciprocate their kindness, we would also express the hope that this fraternal spirit may actuate us all more and more until that perfect day when we shall have need no longer of 'temples made with hands,' but shall all 'be clothed upon with our house which is from heaven.'

"(Signed) O. C. WIGHT,
"*Clerk of Session.*"

The pastorate of Dr. Samson was immediately succeeded by that of Rev. J. S. Kennard, which commenced in October, 1859, and terminated in May, 1862.

In 1860 a considerable improvement was made upon the

Church edifice. The building, as originally erected, stood back five feet from the building line, presenting a simple gable to the street, with inconvenient entrances and stairways. The whole front was now rebuilt, under the direction of T. U. Walter, Esq., architect, who was then a member of the Church, at a very considerable expense, a large part of which remained for several years unpaid.

The whole cost of the Church property has been less than $30,000. According to present values of real estate it may now be estimated at nearly double that sum.

The Church, in the twenty-five years of its existence, has experienced much prosperity, and has also passed through seasons of adversity and trial. In several instances its numbers have been diminished by withdrawals to form new interests. The first of these occurred in 1853, when a number went out peaceably to form the Fourth Church. The second was in 1857, when, in accordance with the advice and under the encouragement of the Church, a small band departed to form the Island Church. The third and most considerable withdrawal took place in May, 1862, when more than one-third of the active and efficient members went out and formed the Calvary Church.

This occurrence was almost immediately followed by an incident which operated greatly to the detriment of the Church, in its then weakened condition. The Church edifice, which had a short time previous been improved and refitted, was, with several other churches of the city, taken possession of by the Government, and was for six months used as an army hospital.

The Church was now much reduced in strength, and heavily encumbered with debts incurred for the recent improvements, and was alike destitute of a pastor and of a place of worship. As a necessary result, the congregation and Sunday School were for the most part dispersed; and, for the time, must have been entirely so, but for the liberality of Brother Z. Richards, upon whose invitation the remnant that could be gathered at a point so remote occupied for their meetings his Academy building on Fourteenth street.

During this time, and for a whole year, they were acceptably supplied with preaching and pastoral labors by Rev. S. M. Shute, of the College, whose services were highly appreciated by the Church.

Upon being permitted, in December, 1862, to reoccupy the Church edifice, recuperation commenced, both of the congregation and Sunday School, and strenuous exertions were made

to maintain and "strengthen the things that remained," which, under God's blessing, have been in a good measure successful.

In March, 1863, the present pastor, Rev. E. H. Gray, D. D., accepted the charge of the Church, and entered upon his duties. During his ministry much has been accomplished, many additions have been made to the Church and Sunday School, and the burdensome debt upon the Church property has been entirely discharged.

In 1863, a member was excluded for having taken up arms in aid of the rebellion. The memory of another was recorded with honor, as having fallen upon the field of conflict, in defence of the Government.

In 1846, Rev. T. W. Tobey, a member, was ordained by the Church as Missionary to China.

The Church also caused to be ordained to the sacred office A. J. Huntington, in 1849, and Luther R. Gwaltney, in 1855.

In 1856, the Church gave encouragement toward the Christian ministry to three of its members, viz, C. C. Meador, J. V. Iddins, and L. D. Gowen.

The Church is connected with the Maryland Baptist Union Association, having united with it in 1842.

In the year 1843, the number of baptisms was one hundred and twenty-eight, since which time the years of the largest increase have been 1851, 1854, 1858, and 1865.

The names of nearly 850 persons appear on the register as having been members of the Church. The number at present is 274.

The Sunday School was commenced with the beginning of the enterprise, with five teachers and seven scholars. It steadily increased in numbers and efficiency, and its maintenance has always been a prominent object. From its successive classes, many have been gathered into the Church, who, in their turn, have become laborers in the Master's vineyard. The present number of officers and teachers is twenty-two, scholars two hundred and thirty-five.

FOURTH CHURCH.

In 1853, a number of brethren, principally from E Street Church, became associated under Rev. T. C. Teasdale, for the purpose of forming a new interest. They were so far successful as to increase to a considerable Church and congregation, and to erect a commodious house of worship on Thirteenth street.

In 1859, under the ministry, and mainly through the exertions of their then pastor, Rev. Isaac Cole, this interest united with and became merged in the First Baptist Church, which body at that time removed to Thirteenth street, from their location on Tenth street.

Thus terminated the separate existence of the new interest, which had become embarrased with pecuniary difficulties.

ISLAND CHURCH.

That portion of Washington lying between the canal and the river, and known as the Island, although possessing at that time a considerable population, was nearly destitute of Churches or Sunday Schools up to the year 1850. A number of the members of E Street Church residing there, their pastor, Dr. Samson, with others of the Church, made many visits to them, and established and long maintained prayer meetings at private houses. These measures were sooner or later imitated by Christians of different denominations, and led to the erection of Churches and opening of Sunday Schools.

The pastor of the E Street Church regularly visited the people of the Island when there was scarcely another minister amongst them.

In 1843, a most interesting prayer meeting was commenced at Mrs. Drummond's, and continued for years, where the spirit of revival often prevailed, and many were led to the Church.

In 1855, a Mission was established on the Island by the E Street Church. A room in a public hall was rented, and regular meetings and Sunday School were established, which were sustained principally by members of the E Street Church.

In 1856 the work was prosecuted with renewed energy. C. C. Meador was relied upon to sustain the religious meetings. He was occasionally assisted by other ministering brethren of

E Street Church, among whom were Rev. S. H. Myrick, and Professor Huntington.

The Sunday School in a short time became large and successful, and has constantly so continued.

In July, 1857, under the sanction of the E Street Church, this mission was constituted and formally recognized as the Island Baptist Church, with twenty-four constituent members, by a council of ministers, consisting of Rev. Dr. Binney, Rev. Dr. Samson, and Rev. E. Kincaid, of Burmah.

Rev. C. C. Meador was chosen pastor, and was ordained in September following. His ministry has continued to the present time.

For several years the church continued to receive aid from the E Street Church, and also from the Maryland Baptist Union Association, with which it is connected. The Church has received no aid from any source since 1861, and the pastor's labors for several years were without compensation.

In 1858, a purchase was made by the Church of the meeting-house formerly occupied by the Old School Baptist Church, on Virginia Avenue, which the Church continues to occupy, although it is now insufficient for their proper accommodation.

The history of the Church, although comparatively short, includes some reverses and trials, through which it has, however, happily passed, and now looks forward to anticipated prosperity.

The Church has recently experienced a most extraordinary manifestation of the presence and power of the Holy Spirit. In October last, a revival of religion commenced in the Church, which led to a long-continued series of daily meetings, during which over one hundred and fifty persons professed conversion, one hundred and twenty-four of whom have united with the Church by baptism. Present number of members, two hundred and twenty-nine; Sunday School officers and teachers, twenty-two; Sunday School scholars, one hundred and seventy.

CALVARY CHURCH.

On the 28th of May, 1862, a number of persons assembled at the residence of Deacon C. S. Butts, and, after a free and full discussion, agreed to form themselves into a Baptist Church, and adjourned to meet on the 2d of June for that purpose.

On that day several brethren and sisters, members of different Baptist Churches, met pursuant to adjournment, and constituted a Church, under the name of the "Sixth Baptist Church of Washington;" adopting the views of doctrine expressed in what are known as the "New Hampshire Articles of Faith."

The Church and congregation form a society in which members of the congregation are admitted to the right of voting on temporal matters, and of holding certain offices connected with the congregation.

At this meeting Rev. J. S. Kennard was unanimously elected as Pastor. He consented to act as such temporarily, and did so until October, 1862. After that period temporary supplies were procured until February, 1863.

On the 11th of September, 1862, the name was changed to the "Calvary Baptist Church of Washington."

On the 24th of September, 1862, the Church was recognized by a Council composed of the following delegates:

From the First Baptist Church of Washington, Rev. G. W. Samson, D D., and Deacon J. C. Lewis.

From the Navy Yard Baptist Church of Washington, Brethren G. F. Gulick and H. E. Marks.

From the Island Baptist Church of Washington, Rev. C. C. Meador and Deacon G. M. Kendall.

From the Fourth Baptist Church of Philadelphia, Rev. R. Jeffreys, D. D.

The recognition services in the evening were as follows:

Reading of Scriptures and Prayer, by Rev. C. C. Meador.

Sermon, by Rev. R. Jeffreys, D. D.

Right Hand of Fellowship, by Rev. G. W. Samson, D. D.

Prayer, by Rev. J. S. Kennard.

The subject of obtaining a permanent pastor occupied the serious attention of the Church on several occasions; and finally, at a special meeting held the 8th of January, 1863, a unanimous call was extended to the Rev. T. R. Howlett, of Trenton, New Jersey. In due time the call was accepted, and Mr. Howlett entered upon his pastoral duties in February, 1863.

Prior to that period the meetings had been held in Temper-

ance Hall, and the prayer-meetings in private houses; but, about that time, the hall in the building now known as the Columbian College Law Building, having been rented for the exclusive use of the Church and congregation, was used for all their meetings, and also for the Sabbath School, until their entrance into their present house of worship.

For a long time the subject of building a house of worship was considered, and finally a lot was selected at the southeast corner of Eighth and H street, and on the 6th of September, 1864, the corner stone was laid with appropriate services.

On the first Sabbath in December, 1865, the lecture room was entered and occupied as a place of worship until the completion of the building.

On the first Sabbath of June, 1866, the building was dedicated to the service of the Lord. The sermon in the morning was delivered by the Rev. George Dana Boardman, D. D., Pastor of the First Baptist Church of Philadelphia, the dedicatory prayer being made by the Pastor of the Church. At night a sermon was preached by the Rev. Thomas D. Anderson, D. D., Pastor of the First Baptist Church of New York.

The Church edifice was erected and furnished at a cost of $115,000, by far the larger part of which was contributed by the Hon. Amos Kendall, the senior deacon of the Church. At the time of the dedication the building and furniture were paid for, and there was no debt upon the Church.

The Church is now in a prosperous condition. We have had several seasons of refreshing, when the presence of the Holy Spirit was manifested with power in our midst, and a number, chiefly from the Sabbath School, were added to our membership.

The constituent members of the Church were thirty-five in number. Up to the present time (April 16, 1867) there have been two hundred and thirty-seven members, of whom seventy-four were received by baptism. Our present membership, after deducting those who have died and those who have been dismissed to unite with other churches, is two hundred and ten.

The Sabbath-School is at the present time very prosperous, the number of teachers and officers being fifty, and the scholars about five hundred.

There is also a Mission Sabbath School, with an average attendance of about one hundred and thirty, carried on in a destitute portion of the city, under the auspices of the Young People's Union, of the Church.

COLORED PEOPLE'S CHURCHES.

Although there will be found amongst the membership of nearly all of our Baptist Churches a small number of colored persons, yet for the most part they prefer to connect themselves with their own organizations.

Owing to the recent large increase of the colored population of this city, their Churches which had previously existed have received many accessions to their numbers, and four additional Baptist Churches have been organized amongst them within the last four years.

The colored Baptists of Washington have at the present time seven Churches, regularly constituted and recognized as such, as follows:

First Church, located at the corner of I and Nineteenth streets; G. W. Anderson, pastor; constituted in 1839; members, six hundred and fifteen. Sunday School, twenty-six officers and teachers, and one hundred and seventy-six scholars. Mission School, twenty-three officers and teachers, and one hundred and fifty-five scholars.

Second Church, on Third street, between H and I streets north; constituted in 1849; members, three hundred and thirty. Sunday School, officers and teachers, eleven; scholars, forty.

Third Church, corner of Fourth and L streets north; Albert Bouldin, pastor; constituted in 1858; members, seven hundred and eighty-two. Sunday School, officers and teachers, twelve; scholars, one hundred. Mission School, sixty scholars.

Shiloh Church, on L street north, between sixteenth and Seventeenth; constituted in 1863; W. T. Walker, pastor; members, two hundred and forty-three. Sunday School, officers and teachers, nine; scholars, one hundred and thirty-four.

First Island Church, corner of Sixth and G streets south; W. H. Lee, pastor; constituted in 1863; members, two hundred and sixty. Sunday School, officers and teachers, five; scholars, forty.

Enon Church, on Fourth street, near Navy Yard; M. V. Wright, pastor; constituted in 1865; members, one hundred and fifty. Sunday School, officers and teachers, four; scholars, forty-eight.

Fifth Church, on Vermont avenue; John Brooks, pastor; constituted in 1866; members, five hundred and forty-five. Mission Sunday School, officers and teachers, five; scholars, sixty-five.

In the southern part of the city another body is associated,

and hold regular services, who expect within a short time to be recognized as an additional Church.

With one or two exceptions the meeting-houses of these Churches are small and indifferent, and entirely inadequate to the accommodation of the large numbers of persons who desire to attend them. The Christian or the philanthropist who has means at his command will not readily find a call for his aid more worthy and promising more certain and speedy fruitfulness than would result from assistance afforded to these brethren in enabling them to extend and improve their houses of worship.

COLUMBIAN COLLEGE.

As connected with the Baptist history of Washington, the Columbian College claims especial notice. This institution, devoted to learning and science, as well as to theological instruction, although by the terms of its charter and in the administration of its affairs, it is by no means sectarian, is indebted for its origin, and in great measure for its support, to men connected with the Baptist denomination. Though originating with Baptists, no idea was entertained from the first that any other than the true theory of that denomination, the right and duty of independent study, and conscientious following of God's word could ever rule within its walls. Hence, at its very inception, men of every hue of religious opinion, both in America and in England, expressed their confidence and interest in its success.

The College arose to supply a necessity of the time, that of providing for an educated Baptist ministry, the demand for which had become apparent.

In 1814 only two public literary institutions especially connected with the denomination were in operation in the country, namely, Brown University in Rhode Island, and Pierce Academy in Massachusetts. About that time the attention of various bodies of Christians was directed to the subject of advancement in the education of candidates for the ministry. The minds of many Baptists became directed to the subject, as the number of their educated ministers was extremely small.

Amongst several similar institutions established about this time, the Columbian College was brought into existence.

For a large proportion of the effort and labor which led to

its organization, the College is indebted to Rev. Luther Rice. His labors during his tours throughout the country, commencing in 1813, for awakening an interest in missionary efforts, contributed materially towards an educational movement. As he observed almost everywhere the need of increased mental culture in the ministry, he made the subject, as well as missions, a topic of conversation. In his mind they were inseparably connected. The time had passed by when those who filled the positions of public teachers could expect to gain the ear of the community without intelligence and education. This was seen by Mr. Rice, and he was moved to attempt an improvement; and it cannot be doubted, says his biographer, that to him more than to any other man, may be attributed the change, in this respect, which has been effected in our denomination.

At an early period of Mr. Rice's efforts to promote the cause of education, a school was opened in Philadelphia, under the care of Rev. Dr. Staughton and Rev. Ira. Chase, and was connected with the Board of Missions. In 1820, the students for the ministry in attendance had increased to eighteen.

Such was the success of these incipient measures, and such the encouragement furnished by the Churches, that it was deemed expedient to attempt the origination of a College at some central point, from which a beneficial influence might go forth to every part of the land. In looking around for a suitable location, many interested in the object were impressed with the belief that none more eligible could be found than the city of Washington.

It was at first proposed to locate the institution within the city, and with this view a purchase of improved property was made on Greenleaf's Point, near the Arsenal.

The present site of the college was selected and purchased in 1819, with means obtained through the efforts of Rev. Luther Rice, Rev. O. B. Brown, Rev. S. H. Cone, and Enoch Reynolds, Esq. The purchase money was $6,000 for the forty-six and a half acres of land. The purchase was made, as Mr. Rice reported to the Triennial Convention, at their meeting in 1820, to be presented to that body, "to promote the education of the ministry, and ultimately for the formation of a college, under the direction of the Baptist General Convention."

The Convention was so favorably impressed with the project of locating an institution at Washington, that, to enable them to embrace it in their operations, they proceeded to adapt their

constitution to the undertaking, and passed resolutions accepting the proposed site.

The managers of the Convention proceeded at once to carry out their instructions, by the erection of a college-building one hundred and seventeen feet in length and forty-seven feet in breadth, containing accommodations for one hundred students, and costing over $30,000. They caused also to be erected dwelling-houses for professors.

It may be here stated that the plan on which the improvements were commenced has never been completed. Had the institution gone forward according to the sanguine expectations of its friends, several additional buildings, on an enlarged scale, would have been erected, which were intended to be located near the southern boundary of the lot, and to exhibit the best possible view from every direction.

In February, 1821, a charter for the College was obtained from Congress, with full powers to create a Faculty in Law, Divinity, and Medicine, as well as to provide for the ordinary branches of collegiate study. The institution in Philadelphia was removed to Washington in the autumn of that year, to form the theological department of the college, with Professor Chase and eight students.

The first President of the College was Rev. Wm. Staughton, D. D., the eminently popular preacher and theological teacher, of Philadelphia. Associated with him during the first six years of its history were Ira Chase, D. D., afterwards founder of the Theological Institution at Newton, Mass.; Samuel Waite, the founder of Wake Forest College, North Carolina; Rufus Babcock and Robert E. Pattison, both afterwards Presidents of Waterville College, Maine; Alexis Caswell, subsequently connected with Brown University, Rhode Island; James D. Knowles and Thomas J. Conant, both eminent as scholars and authors; and Wm. Ruggles, LL. D., the present revered and able senior professor of the College. Among the early graduates are found men who have since graced the pulpit, the bar, and the forum, in every city from Boston to New Orleans.

The regular College exercises were commenced in January, 1822, under the direction of an able Faculty. Mr. Rice was appointed agent and treasurer, and the prospects of the institution were for two or three years truly flattering.

The rapid rise of the College was doubtless in great measure due to the personal influence of the leading men engaged in conducting its affairs.

The first President of the College, Dr. Staughton, was a man of great force of character, of commanding presence and

manner, and of pleasing address. He possessed also unusual oratorical and persuasive powers. His biographer says of him: "His mind seemed to be prepared for every emergency. His taste was of the highest and most delicate order; his invention was rich, and his imagination of the finest brilliancy. Few men have been endowed with a memory so retentive, and at the same time with a judgment so profound. Of others, who have gained the summit of eminence, it may be said they lived in the closet. Dr. Staughton lived in the field. Action was his motto, and his success proved how strictly he maintained it." In reference to Dr. Staughton, another says: "He was athletic, and fitted to command attention. His voice was strong and musical. In eloquence he had no superior. He was never at fault in a figure. In preaching he never used a word too much or too little, and scarcely ever wrote a sermon. He was seldom equalled—never excelled."

A Senator of the United States said "he would travel six miles on foot to hear Dr. Staughton preach." "His voice," he said, "was melodious. He was wonderful in reading a hymn. Every word uttered, in his silvery tones, was distinctly heard, whether he addressed an audience of fifty or of ten thousand."

An instance of his facility of adaptation occurred when, in 1826, upon the occasion of the simultaneous decease of Ex-Presidents Adams and Jefferson, being Chaplain to Congress, and preaching at the Capitol, by special appointment, a memorial discourse, he used as his text the declaration of David in reference to Saul and Jonathan, "Lovely and pleasant were they in their lives, and in their death they were not divided."

Luther Rice was also a remarkable man; tall, nervous, anxious, often over sanguine; but his zeal and courage never faltered. If he failed, it was not for want of proper exertions. On a public occasion, in a controversy concerning the College he was treated with severe rebuke. He arose and said: "By the grace of God, I came into the world, and by the grace of God I expect to go out of it," and he proceeded in a speech of an hour, carrying down all opposition, and justifying himself in a manner such as no one at the beginning of his speech supposed possible.

Besides the devotion of Mr. Rice to the cause of missions and of ministerial education, there was yet another object that lay near his heart, and was not forgotten either in his conversations or in his prayers. This was the revival of religion within the District of Columbia, particularly in the city of Washington, and especially amongst the officers of Govern-

ment. He had travelled much, and was an attentive observer of men and things, and had not failed to notice the immense influence which the metropolis, and particularly the officers of Government, were exerting throughout the length and breadth of the land. He longed to see this influence exerted in favoring the advancement of God's glory and the salvation of men. In one of his letters to a friend, as found in his Memoir, he remarks: "In very intimate connection with the College, I am exceedingly anxious to see something done touching the building up of the Baptist interest in Washington and Georgetown. This appears quite indispensable to the welfare and beneficial influence of the College. My mind is much on the subject, and particularly with reference to the idea of attempting something there myself. Do let us try what can be done at Washington, in point of religion. Who can tell if, peradventure, the Lord will approve the effort, and add His effectual blessing—'Beginning at Jerusalem.' I do think we ought to strive to build up the cause at Washington."

Mr. Rice never asked or received any compensation for his long services to the College, beyond the means requisite for his single support. He died as he had lived, destitute of property, leaving his small amount of personal effects to the College.

Mr. Rice in his labors in founding the College, received important aid from Rev. Burgiss Allison, D. D., who was at that time residing at Washington. In the years 1817 to 1821, he was Chaplain to the House of Representatives. The act incorporating the College, passed Congress while he was chaplain, and mainly through his instrumentality. As a preacher Dr. Allison indicated good sense, a thorough knowledge of sacred truth, and an evangelical spirit. Dr. Allison taught an academy at Bordentown, N. J., for many years. As a teacher, he had few superiors. His school was regarded as one of the best in the country. Some of the most distinguished men of the Philadelphia Bar were educated by him. Dr. Allison had been invited to the presidency of several Colleges. He would have been chosen to the presidency of the Columbian College, but for his declining health. He recommended for that position his intimate friend Dr. Staughton.

Rev. Obadiah B. Brown was amongst the most active and persevering in effecting the preliminary measures which led to the organization of the College, as well as in its subsequent management. He was intimately associated with Mr. Rice and Dr. Staughton. Mr. Brown was a man of strong mental powers, and a forcible and persuasive speaker. His connec-

tion with the Board of Trustees continued for several years, and he was for a part of the time the President of the Board.

The first Board of Trustees of the College were, Obadiah B. Brown, Luther Rice, Enoch Reynolds, Josiah Meigs, Spencer H. Cone, Daniel Brown, Return J. Meigs, Joseph Gibson, Joseph Cone, Thomas Corcoran, Burgiss Allison, Thomas Sewall, and Joseph Thaw, every one of whom it is believed has passed from earth.

The first Faculty consisted of Rev. William Staughton, D. D., Rev. Ira Chase, Rev. Alva Woods, Josiah Meigs, Rufus Babcock, William Ruggles, and Alexis Caswell.

When the College was chartered it was regarded with high expectation, not only by those more immediately interested in its success, and by the community generally, but also by many distinguished statesmen and divines, both in this country and in England. The then President of the United States, Mr. Monroe, expressed in writing his earnest desire that the institution might accomplish all the useful purposes for which it was organized.

John Quincy Adams, whilst President of the United States, and in subsequent years, was a firm friend of the College, and rendered it large pecuniary aid by loan and by gift.

An early effort made in England to obtain aid for the institution was not without fruit. Amongst other contributors in that country, is found the honored name of Wm. Wilberforce. The enterprise was also commended by Joseph Butterworth, John Wilkes, Sir James Mackintosh, Rev. Adam Clarke, John Rippon, and others.

A leading purpose had in view by the founders of the College, as has been stated, was to afford literary and theological instruction to students for the Christian ministry, and during a number of years much was accomplished in this direction; so that it is believed that in every State of the Union may to-day be found in the ministry, laborious and highly useful men, graduates of the institution, not a few of them successfully filling prominent and leading positions.

Up to the Convention meeting in 1823, the expectations of the friends of the College were fully realized. Although at that time a large debt had been contracted, a confident belief was entertained that it would become all that its warmest supporters could desire. These hopes, however, were destined to disappointment. The number of students being large, and continuing to increase, in 1824 the Board undertook further large improvements, depending upon anticipated receipts of

means, which failed to be realized in sufficient amount. From this period the institution began to retrograde.

At the meeting of the Convention in 1826, it was ascertained that the debt had greatly increased. It was then deemed most expedient to separate the educational from the missionary operations, making the latter a distinct and exclusive object, to which the Convention should lend its efforts. Over the College the Convention was to have no further control, except to nominate persons from among whom the Board of Trustees were to be chosen. These nominations the Convention continued to make triennially until the dissolution of that body in 1847.

The dissatisfaction existing between various persons connected with the institution continued to increase, until, in 1827, it resulted in the resignation of the Faculty and part of the Board of Trustees. Others were appointed in their places, and to satisfy those who cast censure upon Mr. Rice, he consented to resign as agent and treasurer. Rev. Elon Galusha was appointed temporarily to fill these offices. Rev. R. B. Semple was appointed president of the board and general agent. Mr. Rice continued to collect funds as assistant agent.

Mr. Galusha, Mr. Ball, and Mr. Clopton, succeeded in obtaining the sum of $30,000, mostly in New York and the Southern States. In 1831, Mr. Semple died. The Rev. Abner W. Clopton consented to assume the management of the pecuniary affairs of the institution, and to attempt its final release from embarrassment. But soon after entering upon the work, with much promise of success, he also was removed by death. This series of disappointments in regard to the College discouraged many hearts; but Mr. Rice still retained his confidence in its ultimate rescue.

In consequence of the pecuniary difficulties, in 1827, the College exercises were suspended, and the students dispersed. In 1828, the Rev. Stephen Chapin, D. D., accepted the presidency, and the exercises were resumed.

In 1842, through the liberality of contributors and abatements by creditors, the obligations were entirely cancelled, and since that time the institution has remained free from debt.

The presiding heads of the College have been Wm. Staughton, D, D., from 1822 to 1827; Stephen Chapin, D. D., from 1828 to 1841; J. S. Bacon, D. D., from 1843 to 1854; J. G. Binney, D. D., from 1855 to 1858; and the present incumbent, Rev. G. W. Samson, D. D., from 1859. The present Faculty, consisting of six professors in addition to the president, are a complete corps of instruction. The courses of

study embrace three years in the Preparatory Department, the College classical course of four years, Scientific course of three years, and an advanced course for graduates of the first degree, occupying one or two years.

The most efficient agents, after Luther Rice, have been Rev. A. Woods, 1822–3; Rev. E. Galusha, 1826–7; Rev. Dr. Semple, 1827–33; Rev. Dr. Sherwood, 1836–40; Rev. A. M. Poindexter, D. D., 1847–9: and Rev. Wm. F. Broaddus, D. D., 1851–2. The most liberal individual patron has been John Withers, of Alexandria, whose gifts and legacy have amounted to about $70,000. The only aid from public sources ever received has been a grant of $25,000 in city lots, made by Congress in 1832, during the presidency of Andrew Jackson.

The Medical Department of the College was organized in 1822, the respective chairs of which have from time to time been filled by men of learning and eminence. This Department now occupies the spacious building on H street, the recent generous gift of W. W. Corcoran, Esq.

The first Medical Faculty consisted of Drs. Thos. Sewall, James M. Staughton, and Elijah R. Craven.

The Law Department was organized in 1826; Wm. Cranch, LL. D., and William T. Carroll, Esq., being its first professors. Discontinued on account of the embarrassments of the College, the earnestly expressed wish for its revival led to its re-establishment in 1865. The peculiar facilities for law students at the seat of Government, the various courts here held, and the unrivalled law library of Congress, accessible six hours every day to the public, form a combination of attractions to the thorough student. The school numbered the past year nearly two hundred students. It is conducted in the College Law Building, on Fifth street.

Several of our Churches and Sunday Schools have received much efficient aid from the labors of pious young men whilst connected with the College. In former years it was a common practice with them also to hold stated religious meetings in the neighborhood surrounding the College, by which means many families, otherwise destitute, were favored with religious privileges.

The catalogue of the College for the present year embraces, in its several departments, the large number of twenty-six instructors, and four hundred and thirty-nine students.

Whilst during the war the principal buildings and grounds were, for a long time, occupied by the Government for hospital and camp purposes, the collegiate exercises were prosecuted without interruption.

The increased facilities for reaching College Hill, by railway, operate much to the advantage of the Institution, as well as greatly to enhance the value of its many acres of land, which, with other properties and improvements, may now be estimated at a value sufficient to afford, within a few years, a large permanent income.

It is no disparagement to his honored predecessors to say that the more recent progress and prosperity, which the College has experienced, is in no inconsiderable degree due to Dr. Samson's energy and perseverance, in connection with his varied acquirements and qualifications, for his high position.

This brief history of the College cannot, with justice, be closed without allusion to an honored name, which appears as connected with the first corps of instructors, and which is found upon every succeeding annual catalogue down to the present day. The senior professor, Dr. William Ruggles, alone, of all his early compeers, yet retains his position, so long and so worthily filled. Through every vicissitude of the Institution he has remained at his post, declining all solicitations to enter other positions. When circumstances called for pecuniary sacrifices they have always been promptly and cheerfully made by him, as well for the College as for religious and benevolent purposes. In reference to him the kindest recollections are cherished by every one of the many students and others who have resided on College Hill.

Of the many names of generous and liberal friends of the Institution, who have rendered it material aid and encouragement, that of the late John Withers, one of its trustees, deserves especial mention. Although in his declining years he experienced great pecuniary reverse, he did not forget the College, and in life's close made large additions to his liberal benefactions previously bestowed in its aid. His last days were passed on College Hill, and his remains lie entombed within its grounds.

[Note.—Since the public reading of this paper, the College has sustained the loss of a most valued friend and officer, by the decease of Colonel James L. Edwards, who for more than thirty-four consecutive years had presided in the Board of Trustees. His devotion to the interests of the institution was constantly manifested during this long service, by his unremitting attention to the duties pertaining to the office; his place at the Board being always filled when practicable. In his departure, not only the College, but also the interests of religion and benevolence, have suffered the deprivation of an ever-ready and active laborer.]

NATIONAL THEOLOGICAL INSTITUTE.

The era of freedom which has so recently opened, has created a new demand for education and for religious instruction, which are now required by a numerous class in our midst, which has hitherto been suffered to remain in bondage and ignorance; who, now freed and disenthralled, are thirsting for enlightenment and mental culture, and who, for these desired privileges and advantages, are looking mainly to our denomination.

In making preparation to meet this momentous emergency many Baptists of Washington have been amongst the foremost in uniting with their brethren elsewhere, and through their combined instrumentality important ends are already attained, and great good is being accomplished, especially in preparing a portion of the young men of this class for the Christian ministry.

On the 1st of February, 1865, a meeting of Baptist brethren was held at the First Baptist Church, at the instance of Rev. Dr. Turney, who had come to Washington having in view the establishment of schools where colored men in the ministry, or preparing for that service, might enjoy educational advantages suited to the nature of their work. He had already received the names of more than twenty in this city who desired to enter such an institution. An equal number residing in Alexandria desired that a similar school should be opened in that place. The brethren manifested a readiness to enter upon the work and appointed a committee to report upon a plan of organization. At a subsequent meeting a society was organized, a constitution adopted, and Dr. Turney was appointed Corresponding Secretary. The names of Rev. Drs. Samson, Gray, Gillette, and other members of our churches, appear as being participants in the movement.

By the terms of the organization, whilst its seat is located in Washington, its operations may also be extended to neighboring States.

The address sent forth by the Executive Committee says: "It is a work which pre-eminently touches the very springs of influence, by which, if rightly directed, the colored people of this country must, more than by any other instrumentality, become both religiously and intellectually improved and elevated, and prepared for the full enjoyment of the rights and privileges which not only pertain to the relations of a common manhood, but which they, in their changed condition, will be

required to exercise for themselves, as members of Christian churches."

In the formation of the Association, its members sought to meet a responsibility which seemed obviously thrown upon them in the providence of God, and subsequent events have shown that the movement was not premature.

In his recent report, the Secretary says: "Thirty-two distinct schools have been organized in connection with the Institute since the commencement of the enterprise. Immediately connected with these schools, in as many as six States of the Union and the District of Columbia, are more than five hundred and fifty brethren, giving promise of usefulness in the Church of Christ; while the whole number of Christian men who have in various ways been brought directly into contact with the educational influences connected with these schools, is not less than five thousand. Upon this mass of mind a most favorable positive educational influence has been immediately exerted."

During the last session of Congress the charter of the Institute was so amended as to confer upon it the privileges and powers of a university. The very liberal sum of $10,000 has lately been donated by Major General O. O. Howard for the purposes of the Institution. It is now, and will continue to be, under the control of Baptists.

GEORGETOWN CHURCH.

At the time of the preparation and public reading of these sketches, the Georgetown Church, being in its infancy, was not deemed a subject of history. Since that time it has made rapid advances towards a condition of permanency, and deserves a place in the company of its sister churches.

Until the present time this almost ancient town, dating back to the year 1751, has not contained a living Baptist Church. About the year 1840, an effort was made to form a Baptist Church in the town. An organization was effected, and meetings were held during several months; but, owing to the small number of persons interested, and the deficiency of means, the undertaking was abandoned.

The members of the denomination residing in the place desired that an effort should be made to establish stated religious

services; and in the winter of 1865–6 they held a series of meetings in the chapel on Market street, the use of which was kindly granted by the Bridge Street Presbyterian Church. The services were conducted principally by Rev. S. R. White, of Rockville. By means of these meetings a nucleus was formed, around which the resident members of the denomination were gathered.

In the beginning of the year 1866, under the auspices of the Executive Board of the Maryland Baptist Union Association, the Rev. James Nelson entered upon an effort to promote the proposed enterprise. A Sunday School was organized, and regular meetings were held, until, having enlisted some nine or ten members in the work, at a meeting held on the 19th of June, 1866, it was resolved to organize a Church.

Accordingly a Council of Delegates from the neighboring churches was called, which approved of the action of the Church, and soon after publicly recognized them as an independent Baptist Church.

The sermon on the occasion was preached by Rev. Dr. Samson. The Rev. J. Berg, of Baltimore, Rev. Dr. Gillette, Rev. C. C. Meador, and Rev. J. Bray, of Washington, and Rev. S. R. White, of Rockville, participating in the services.

The Church extended a unanimous call to Rev. James Nelson to become their pastor, which was accepted. In a few months the membership had doubled in numbers, and the success of the enterprise became assured.

In the autumn of 1866 measures were entered upon to provide a house of worship. Many citizens of the town contributed liberally; and further aid obtained in Washington and Baltimore encouraged the Church to proceed with the building. A building committee was appointed, and a most eligible lot was secured, at the intersection of Congress and Gay streets.

On the 22d of August, 1867, the corner-stone of the building was laid, with Masonic ceremonies. The religious services were participated in by Rev. Franklin Wilson, D. D., Rev. A. D. Gillette, D. D., Rev. T. R. Howlett, and Rev. James Nelson, pastor.

The church edifice is in rapid course of erection. The present number of members is thirty-four.

CONCLUSION.

He who, upon a future occasion—it may be a quarter of a century hence—shall resume and continue the Baptist history of Washington, will, it may be anticipated, find a greatly extended field for his inquiry and research, when our churches shall be largely multiplied in number and increased in power. Without continued exertions and faithfulness on the part of the members of our churches, this result cannot be expected; but with these essential elements of success, united with true piety and devotion to the Master's service, the most enlarged anticipations of progress may be realized. To whom shall the church and the world look for aid in bringing about a result so desirable? Not to those now in mature life, whose energies are fast declining, and whose places must soon become vacant, but to those who are in life's strength and vigor, to the youth, and to the children whose privilege it is to be found within the fold of Christ, or near the door of the sanctuary, into which they may at any time enter. Upon these classes alone can dependence be placed, as instruments in the hands of the Lord, that by and through them His visible church may be maintained and officered, and the sacred desk continue to be supplied with a living ministry.

If, in the conclusion of this paper, an exhortation were admissible, it would be given to the youth of both sexes, and to the young men, in these words: Realize your exalted privileges, and the high responsibilities from which you cannot escape, and be faithful to the trust which in so great a measure is already in your hands.

ADDENDA.

Religious Periodicals.

In 1819 a religious newspaper, called "*The Columbian Star*," was commenced in Washington, in the interest of the Baptists. Its publication was continued for several years; it was, a part of the time, edited by Rev. Baron Stow and Rev. J. D. Knowles, who were then connected with the College.

About the same date was also commenced, and for a considerable time continued, a monthly missionary journal, called the "*Latter Day Luminary*." It was edited principally by Rev. Dr. Staughton, then President of the College.

Baptist General Convention.

The only meeting which the Baptist General Triennial Convention at any time held in Washington was with the First Church, in May, 1823, when were assembled nearly all of the most prominent Baptist ministers of the United States. Their meeting-house not being centrally located, nor sufficiently large, the Presbyterian Church on F street, now Willard's Hall, was kindly offered, through its Pastor, Rev. Dr. Laurie, and was occupied by the Convention for a portion of its meetings.

In this assemblage were many ministers of beloved and cherished memory, now no more. But who that ever knew them can forget such sterling men as Staughton, Furman, Sharp, Bolles, Cone, Baldwin, Stillman, Johnson, Gano, Galusha, Sherwood, Crane, Bryce, Rogers, Allison, Semple, White.

On this occasion was also present, and a centre of attraction and interest, that superior woman, wife, mother, and Christian

missionary, Ann Hasseltine Judson, having then, for a brief season, returned from Burmah.

Upon closing their business the Convention made a formal visit to President Monroe, at his mansion. They also proceeded in a body to Mount Vernon, and held religious services at the tomb of Washington.

Baptist Publication Society.

The American Baptist Publication Society, which for more than a generation past has been scattering the health-bearing leaves for the healing of the nations, having extended its rich blessings to distant lands, had but a very humble and unobtrusive origin. Forty-five years since there were two noble young men, chums and true yoke-fellows, domiciled in Columbian College. They were not class-mates—one being a sophomore and the other a freshman—but they were men of mark even then. Three years later the one had finished his college course, gaining the highest honors, yet still lingering in the college halls in the double capacity of tutor and editor of the "Columbian Star." The other had left the institution, was ordained, married, and settled on the eastern shore of Virginia. Early in the year 1824 the latter wrote to the former, "I have been thinking for some time how a Tract Society can be got up in Washington, which shall hold the same place among Baptists that the American Tract Society does among Congregationalists. I now feel very much the necessity of having tracts scattered in waste places. It is a plan of doing good scarcely known among Baptists. Washington is a suitable place for it. Resources would be obtained from auxiliaries and life members in all parts of the country through the exertions of agents." The editor inserted this in his paper, with approving remarks of his own, and the next week appeared another communication favoring the object, and still another calling a meeting at the house of Mr. George Wood, for the formation of such a society, and accordingly on Wednesday, 25th of March, 1824, the Baptist General Tract Society was organized and a constitution adopted, embracing provisions for an enlarged range of operations. In less than two years, in December, 1826, the society removed the seat of its operations to Philadelphia, and made the beloved brother Noah Davis, whose hint had led to its formation, its general

agent; while the associate of his college days, James D. Knowles, was about the same time transferred to the Second Baptist Church, Boston, as the successor of Dr. Baldwin. The receipts of the Society during the first year were only $373, and during the first nine years the annual average was but little over $3,000.

From these feeble beginnings the work gradually extended, means accumulated, which led to the printing of books; and about the year 1843 the Society was reorganized under the name of the American Baptist Publication and Sunday School Society—this last part of the title, for brevity, having since been omitted.

National Medical College,
(MEDICAL DEPARTMENT COLUMBIAN COLLEGE.)

VALEDICTORY ADDRESS

DELIVERED BEFORE

THE GRADUATED CLASS,

ON

Wednesday Evening, March 6, 1867,

BY

JOHN ORDRONAUX, M. D., LL. B.,
PROFESSOR OF PHYSIOLOGY AND MEDICAL JURISPRUDENCE.

WASHINGTON, D. C.:
M'GILL & WITHEROW, PRINTERS AND STEREOTYPERS.
1867.

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WASHINGTON, D. C., *March* 8, 1867.

Dr. JOHN ORDRONAUX,

Professor of Physiology and Medical Jurisprudence:

DEAR SIR: At a meeting of the Students of the National Medical College, held on Thursday evening, March 7, 1867, the undersigned were appointed a committee to solicit, for publication, a copy of the Valedictory Address delivered by you to the graduated class.

Hoping it may be your pleasure to accede to this request, we remain,

Very respectfully, yours,

F. A. ASHFORD,
GEO. C. SAMSON,
C. W. FRANZONI,
Committee.

WASHINGTON, D. C., *March* 9, 1867.

GENTLEMEN:

I am happy to be able to comply with the request conveyed in your complimentary note of yesterday, and accordingly transmit, with this, the Address solicited.

I am, very respectfully, yours,

JNO. ORDRONAUX.

Messrs. F. A. ASHFORD,
GEO. C. SAMSON,
C. W. FRANZONI,
Committee.

ADDRESS.

My honorable colleagues in the Faculty having assigned me the duty of addressing you their Valedictory, I shall crave your indulgent attention for a few moments only, while engaged in discharging this solemn task.

There are few occasions in life which provoke more self-distrust and hesitation than those which summon us to give counsel and advice to the young. Every good admonition should rest upon some ultimate truth which, though seen plainly enough by the eye of conscience, cannot always be traced in the complex relations of life; for, after all, great truths, however intuitional in their nature, require to be crystallized into ideas, and those ideas symbolized by articulate utterances, before they can be transmitted from man to man as principles of thought, or rules for human conduct. This difficult task I could wish had fallen to worthier hands, since there is an esthetic ingredient in it, which, like the aroma of flowers, is alone capable of attracting our attention and enchaining our reason, while the sterner lesson behind is being both unfolded and inculcated. The efficiency of counsel, therefore, will depend as much upon the good taste in which it is administered, as upon the sound sense which it embodies; for the rule of dramatic excellence finds full application here,

and the unities of *time*, *place*, and *circumstance* must coalesce in order to insure the most perfect success.

To-day marks an era in your lives which is no less important to others than to yourselves. The world is interested in knowing the name, the intention, and the promise of every new workman who enters its arena, and intends to compete for its honest rewards. It has the right to demand guarantees that you are earnest in your intentions, and possessed of the requisite qualifications and merits to wear the livery of a noble profession. It does you the honor to take you upon credit and expectation. It welcomes you to all its opportunities and its trials, and, in return, accords you a share in all the fruits which its bounty dispenses. There is no exclusivism of reward—there are no favored classes, with royal prerogatives of acquisition or enjoyment; but each honest workman, wherever toiling, is as sure to reap a measure of the great universal harvest, as he is that the promises of God, expressed in His seasonal benefactions, will never fail. In the republic of science or letters no legislation is required to define the status of the individual citizen. All are equally peers on entering, and no department is closed to any one who will diligently fit himself to serve in it. Yet preparation is needed everywhere — preparation for learning as well as preparation for executing. The law of progressive development is inexorable—*nemo nascitur artifex*—and the same labor *acquisitive* must be performed by all, before labor *constructive* can be undertaken. Hence all have a mental childhood, with varying capacities to emerge from it, and, while all are equal upon the threshold, all differences begin beyond it. Every man eventually makes his own rank and deter-

mines his own position in the republic of letters. Nowhere may it more truly be said that

> "We make our fortunes, and we call it Fate!"

The indolent lag behind; the timid and vacillating cling to routine and tradition, seeking everywhere for precedents by which to justify themselves before the world, and to shift individual responsibility to the shoulders of the recorded past; while the industrious and earnest thinker, trusting chiefly in himself, finds all obstacles dissolving before the power of a strong will. Heat, light, electricity, galvanism, rule over matter in its every form; but the human will alone rules the master, Intellect, and causes it to unfold for our use the hundred eyes of an Argus, and the hundred arms of a Briareus. Every adventitious aid which relieves us from the necessity of personal effort is a hindrance, rather than a help, to our growth, and we are dwarfed in whatever direction we employ them. Only childhood needs supports from without. When we have reached the full stature of manhood we should take down these scaffoldings, as not alone useless, but cumbersome to bear. A healthy mind should never go upon crutches, and it is certain that a manly spirit will never ask for them. When Louis XIV, in the arrogance of his imperial power, once asked the merchants of a French city what he could do to advance their interests, they unanimously replied, "*Let us alone.*" And, in a similar independence of spirit, I fancy that every scholar who comes well prepared into the field of professional life asks for no odds in his favor, but simply to be let alone.

You have now been invested with the mantle of medical discipleship. You have reaped the honors of this Academy and been presented with its credentials

of qualification for admission into the ranks of an honorable calling. We are your sponsors for at least this much of proficiency and moral excellence, and we ask in return that the expectations justly founded upon these merits shall not be wholly disappointed. The honor of this institution is in many senses committed to your keeping; for while your glory and success will reflect lustre upon it, your failure and your condemnation will in like manner cast shadows upon its fame. But we entertain no such fears of the future; for, though all cannot attain the summit of professional excellence, all may at least fill the measure of that usefulness which is honorable from quality, rather than from degree. In this reliance, therefore, upon your virtue no less than upon your attainments, we welcome you into the noble fraternity of medicine. We give you the hand of friendship and the heart of sympathy; the greeting of well-cherished brethren, and our best wishes and hopes for your speedy success.

We have led you to the entrance of that great battle-field of life upon which it is God's will that all should contend. Clad in the armor of your professional knighthood you must now learn to depend upon your own powers alone; for here all equality ceases and all inequality begins. Before you lie two paths; the one broad, smooth, easy, bedecked with hedgerows of flowering plants that make the air drowsy with the heavy incense of their fragrance, while beyond stretches a landscape of emerald meadows, and sparkling brooks, and bosky dells filled with syren voices of birds and passing breezes and silvery cascades, all inviting you to linger and bathe your soul in the sunshine of their Arcadian splendor; while the other path, narrow, tortuous, rocky, leads up

weary ascents of interminable length, here and there revealing cloud-capped summits yet to be scaled, and suggestive of patient toil and danger, and it may be even death; but remember that,

> If there be *danger* in the path,
> There is *glory*, too!

For above all, and enthroned amid the effulgence of unobscured sunshine, stands that fair Temple in which the Muse of History prepares an immortal niche for every pilgrim who attains to her shrine. His must be a craven spirit, indeed, who, with the certainty of such a reward before him, would not climb the battlements of Heaven to obtain it.

It is for you, gentlemen, to choose which of these two paths you shall follow. It is for you to say whether, giving way to soft, antinomian moods of Corinthian indulgence, you will spend your youth in sowing to the wind, putting off *labor* and patient industry to a more convenient day, and leaving *earnestness* to come with old age. Oh, the deceitfulness and self-delusion of the human heart. Did God begin the work of creation on Saturday afternoon? And would you give your youth to sporting with life, intending to employ only such shreds and fragments of it as remain in old age with which to do your appointed part in the drama of existence? Is this noble; is it manly; is it just to the Giver of all talents thus to misuse our own?

Or will you not choose that other path which, full of sternness and sincerity, leads always to ultimate satisfaction? Will you not determine to concentrate and focalize every energy in your power in order to advance your calling—to protect and defend its honor; to make it a beacon-light among the sciences and a glory to God—

by determining to do justice to that profession through the example of your own lives; and firmly resolved that, come weal, come woe, come devil or human enemy, you will push forward in search of truth—toiling, climbing, suffering, achieving—until you shall finally plant the flag of your professional excellence upon the highest pinnacle of the professional Acropolis. There let it wave as "a sign, betwixt the meadow and the cloud," of your great achievement, and an example to posterity of the value of a sincere life.

This honorable path, however, will be beset with dangers commensurate with the prize sought for. In the great law of compensation every gift carries with it some counteracting defect, and this principle in nature, recognizing as it does that the harmony of life depends upon the equilibrium of all its forces, prepares us to expect more of bias than equipoise in our dual constitution. The despotism of temperament, the insatiable appetite of the intellect, the promptings of inflated ambition all seek to subjugate our inner life; while customs and traditions, associations and professions—idols of the tribe or idols of the market-place—limit and circumscribe our external freedom. It is perhaps too late to cry out against that social tyranny which demands conformity as the price of success, and compels each man to fuse his nature into that of the community at the peril of ostracism. The Vicar of Bray was a rare instance of the faculty of adaptation to circumstances, and his reward was as regular as the succession of princes under whom he served. Even Harvey dared not for many years declare his discovery, for fear either of displeasing his profession or the church. And we all know what the brave Galileo underwent for his temer-

ity in unfolding a law of nature not yet accepted by his generation.

It is pleasant indeed to sit in a protected corner eating the bread of indolence, at the price only of bowing acquiescence to hoary customs and treading in the ancient ways without murmur or question. Do you not see how happy the horse or the mule are? Do they question this or that custom, institution, or law? Be a horse or a mule and your bread will be secured to you; but be a MAN, of uncompromising individuality, of earnest convictions, of determined action, and that same bread must now be fought for, since the world is at once in arms against you. Let that not affright you. The best men, like the best soldiers, are those who have fought the most battles; and adversity is often not only the best teacher, but even the truest friend. It is the weak and craven who clamor and whimper about fate and fore-ordination; the strong only pray for opportunity and divine grace, since "*one*, with God, is a majority." The true man at every period of his life is only so by the excess and power of his individuality, and he takes his own proper place, which is ever waiting for him, whenever he demands it as his right. This is the secret of success in all ages, that the multitude have no self-reliance or courage for independent action, while only here and there a noble spirit, obeying the voice of consciousness, and not waiting for logical demonstration, leaps forward to an easy triumph in obedience to the intuitions of truth. No man ever performed a sublime action who first paused to consider the logical consequences of it, and he who would attain distinction in any direction, must first put *self* behind him, obeying only those great convictions which

fill the soul with the imperative necessity of action, and teach us in all conditions of life—

> "That men may rise on stepping stones
> Of their dead selves, to higher things."

The power of a great truth, whether in physics or in morals, is out of all relation to the condition of him who utters it. The Christian religion, preached from the lips of ignorant fishermen, silences the eloquence of Tully or Demosthenes, and brings all systems of Philosophy, ancient or modern, toppling to the ground. Rank or position add nothing to the essential dignity of a principle, and kings, it is to be noticed, have never been the heralds of a new dispensation to civilization. God always works from below upwards—He fashions the pedestal before he forms the column or super-imposes the capital. He first made the earth, and afterwards man, as the ruler of it. So in us every great truth springs first from the *heart*, before it ascends to the head to be made the subject of reflection. All written constitutions—all laws—are but the crystallized expression of public sentiment, long agitating the heart of nations, until they have finally insisted upon uttering it through the voice of legislative enactments. And so has it been with discoveries in science. God never entrusts the secret to one mind alone. Had Servetus not perished at the stake, he might have announced the circulation of the blood before Harvey; had Watt not put his ideas of steam into mechanical execution, Fulton might have anticipated him; had Morse not applied electricity to the transmission of messages, Wheatstone might have done it; had Leverrier not discovered the planet Neptune, Adams might first have announced it. No revelation of a great truth is ever

entrusted to the chance execution of a single mind; but when, in the fullness of time, the appointed day of its announcement arrives, the sun of this new dispensation rises in the heavens, and the tall mountain peaks, wherever situated, receive it simultaneously.

Trust, therefore, less to *conformity* than to yourselves. Life is not a mathematical problem, to be solved by a piece of chalk on a blackboard. No single equation will serve to unfold all its elements. The perturbations of the planet Mars cost Laplace three hundred equations to resolve them; but how many equations, think you, would suffice to resolve the perturbations of that human nature into which enter such factors as necessity and free-will, organization and education, knowledge and faith, reason and conscience, duty and expediency? Is there any chemical laboratory which will furnish tests for determining the qualitative character of these shifting elements? Or is there any Bible of human opinions, in which you can find a revelation of their worth or dogmatic weight? Every man, then, must seek within himself for that power of both creating and improving the opportunity, which renders him the master of any situation in which he may be placed. If the talent be the call, the opportunity is plainly the instrument for exercising it, and he will ever advance towards the goal of success who acts in harmony with the occasion. The baseness of conformity consists in the obsequiousness which it imposes upon its followers. Surely, any state of vassalage is to be deprecated; but how far below and beyond all others in degradation is that vassalage of the human mind which abolishes its sovereignty, and reduces it from the imperial state of a monarch to the insignificant condition of a serf! No man can fail to see, therefore,

that, in entering into any new relation, he may be called upon to surrender the priceless heritage of *freedom of thought*, for the tinsel gewgaws of parchment titles and empty names.

In entering upon the practice of medicine, you will find nothing so tempting or easy as to tread into the paths of routine, and perform a daily treadmill labor. The majority traveling in that highway, you will never want sympathy nor companionship, and as among that majority you will find many who are esteemed distinguished, you will have an additional stimulus and incentive to follow them. It is so easy to believe we are doing well, because we are simply following the majority and basking in the sunshine of custom, that it requires a change in the self-consciousness, akin to regeneration, to perceive the gross error which we may be committing. If you look at your profession simply as an art, then the more closely you follow routine the better. If you look at it in the higher and nobler aspect of a science, then you will feel that your life-duty is to advance its usefulness, regardless of personal advantages, so that not only medicine, but the world, may be the better for your having lived in it. Think what would have been the consequences to the world if Harvey or Ambroise Paré, or Vesalius, or Jenner, or Laennec, or Bichat, or Marshall Hall, had been mere routinists? Think of the medicine of the Chinese, the Hindoos, or the Japanese, which still stands precisely where it stood when Europe was but half civilized, and Gaul and Britain were still practicing the mystic rites of Druidical worship! Routine is ever the refuge of little minds. It is that form of conservatism which mistakes a *rule* for a principle, and uses the argument of infancy against the development of manhood. It would check

God's system of creation, by destroying those laws of analogy which are the prefigurations of higher types in the physical and spiritual world. Routine is only another name for fanaticism in experience. When the Turkish Sultan burned the incomparable library at Alexandria, he is said to have remarked, in justification, that, if it contained more than the Koran, it was blasphemous and deserved to be burnt; if it contained less than the Koran, it was useless and not worth preserving. And so, too, could Cromwell and his followers, as iconoclasts, have carried their spirit of fanaticism into the most complete execution, they would have destroyed every monument of art in Great Britain, and burnt even the sublime productions of Shakspeare.

Let me warn you against that spirit of routine which not only dwarfs individual growth, but breeds the most pestilent forms of *intolerance*. No man, in entering into a learned profession, is compelled to surrender his individual liberty of opinion touching its relations to him. He comes into it a freeman, and he alone can enslave himself. The choice is left to him—either to stand as a man and a high priest at the altar of science delivering the law as he interprets it for himself, and not as it was written by another, from a different stand-point of observation, and for application to a different occasion; or, surrendering this high prerogative, to follow rules blindly, oblivious of the fact that the principle underlying the rule is always broader than the rule itself, and therefore calculated for adaptation to variety of circumstance, while the rule only adapts itself to uniformity of circumstance. This truly is reducing a profession to the condition of an art, and putting Chinese shoes upon its feet. I know it is highly respectable to do so—it is popular to do so, and popularity

sometimes means *bread*, and that is an unanswerable argument with many; but even bread may be purchased at too high a price, and there are men enough everywhere who are eating that bread of servility, which brings eternal condemnation, as well as loss of self-respect in this world. These are the dangers which beset our manhood at every stage. Each tribe has its idols—each market-place its shrine—each class its dogmas of custom, tradition, and reverence, so that, upon entering it, each new comer soon perceives on which side lie the soft seats—the opportunities and emoluments, the places of trust and honor, and the sympathies of the multitude. But it is better and more honorable to be unpopular, than to surrender a principle, which the earnest convictions of your soul have forced upon you as an article of supreme belief; for, in the changes of human opinion, that which is in advance of public sentiment to-day may be far behind it to-morrow, and, ere the ashes of martyrdom are cooled, the same spot may witness the apotheosis of the newly calendared Saint.

What, then, shall a young man do? Whom shall he consult? Were he a heathen, he would indeed merit our pity, for great Pan is dead—the oracles are dumb—Delphi and Dodona speak no longer. But to the Christian the way is clear; the voice of Revelation teaches him when clouds and darkness settle on his path and obscure his outer vision, to invoke the holy light within—

> "So much the rather, thou, Celestial Light,
> Shine inward, and the mind, through all her powers,
> Irradiate."

It is at such moments of earnest self-introspection as these that God comes near to us. It is then that the genetic force of the human will, animated by the Di-

vine sympathy, exerts its imperial power, and the man rises like an inspired saint, equal to any occasion. Search for the truth everywhere; but, having found her, cling to her as you would to your life, never deserting her because of the menaces of the crowd, or a cry of unpopularity. Only the brave man dares to be unpopular—he alone can face the unsympathizing multitude, or stand unshaken before their odium.

> "For to side with Truth is noble, when we share her wretched crust;
> Ere her cause bring fame or profit, and 'tis prosperous to be just,
> Then it is the brave man chooses, while the coward stands aside,
> Doubting, in his abject spirit, till his Lord is crucified,
> And the multitude make virtue of the Faith they had denied."

At no age of the world has there been such necessity for independence of thought and opinion as now. In science, in philosophy, or government, we need to review and recast principles and settle definitely their origin and their authority. We cannot accept tradition alone as law, and especially in the physical sciences must we exact proofs of authenticity for whatever things are susceptible of analysis. We must no longer be captivated by high-sounding names or specious qualities, but explore for ourselves whether that be truly good which claims to be so, and that truly honest which is called so by the multitude. The difference between ancient and modern society is the difference between the influence of the person, as set opposite to the influence of the family or tribe. Men in that day were counted by series, now they are counted by individuals. It is the great power accorded to the person as a sepa-

rate and potential unit, which, in modern society makes it so necessary for every individual to be educated morally as well as intellectually; for, though the power of any bold, bad man is less dangerous now than formerly, yet it is to be remembered that there is still a corrupting quality in his contact which may, through time and sympathy, be communicated to others, since education without religion is too often but a sword in the hands of a madman.

It is a great privilege nevertheless to live in such an age, and to assist as it were at the birth of new ideas in medicine, in philosophy, and in social science. Every new laborer admitted into the great arena cannot but feel that he has an individual part to play in the drama of the century. The world moves in all its parts; humanity with the promises of a millennium before it cannot recede; the clock of the ages strikes each passing hour more loudly than ever before, as if to remind us of their greater emphasis, while an under-current of feverishness pervades all human action. Even the sciences, conservative as are their systems, feel the influence of this great throb of the universe, since all great events are heralded by signs which prefigure their coming.

We have placed in your hands, gentlemen, the arcana of medicine. You have accepted their custody, and impliedly promised that they shall lose nothing while in your keeping; but let us not forget that all the wisdom of the world is not contained in them alone. Other and kindred sciences must be cultivated; the laws of analogy and connecting principles must be investigated, and knowledge sought for in all, even the most recondite directions. Be patient in this great undertaking. Be indefatigable in your searchings after truth, letting

no day pass without its gathered fruits, no opportunity escape that can minister to your progress. For, it is ever from the humblest beginnings that have sprung those principles of eternal relation upon which systems are founded, and whose existence depends upon their immutability. With you it should ever be the rule to know well rather than much, for in fact the former is the tap-root whence grows the latter. He who knows a little, but that little well, has already mastered the alphabet of all human knowledge.

To this point we feel assured that you have successfully arrived in your studies. You have mastered the elements of that science which we confidently trust you will some day adorn. The way before you may be rough; the labor wearisome and unsatisfactory; the rewards may be slow in their coming; but remember that the best rewards are those which come to us from *within*, in the convictions of duty well discharged and a conscience approving our conduct.

> "That which nothing earthly gives, nor can destroy,
> The soul's calm sunshine and the heartfelt joy,"

are not the rewards of mankind, but the more enduring ones of God, speaking through the voice of conscience. And when with the calm and quiet eye of age you look back over the petty strifes and contentions of life, its bickerings and heart-burnings, its disappointments and failures, you will wonder that these trifles could have been allowed to poison your happiness, when all the while the antidote of faith was offering itself to your heart. It is of the very essence of wisdom to hope. Let us be optimists upon scientific no less than moral grounds. Let us believe in the ultimate triumph of truth, justice, and mercy; that all things were intended

for good to man, whose happiness is the perpetual desire of his Maker. In that conviction the weakest becomes strong, the vacillating and timid lose sight of obstacles, the path grows smooth, the heart is light, our feet seem treading on air; while within a new and mysterious power inspires us to the greatest undertakings. Such is the power of that faith in self, springing from faith in God; a power capable of all things and to which we owe the greatest triumphs of man, in whatever direction accomplished. It is that something nameless within us which only asserts itself in moments of supreme earnestness, and like the still, small voice on Sinai, or the tongues of flame upon the heads of the Apostles, transfuses the heart with the sentiment of a divine ordination.

With the hope, gentlemen, that your strength may be always as your day; and that no cloud may ever dim the lustre of your fair fame, we bid you both hail and farewell at this threshold of your dawning usefulness. We are conscious of having attempted, at least, to direct you in the right way, and now that the hour for sundering the Academic tie has come, we leave you as Pilgrims, with the golden skies of youth above and a widening future of promise before you, to journey "in fresh fields and pastures new."